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THE BIBLE AND MISSIONS.

CHAPTER 1—THE MISSIONARY MESSAGE OF THE OLD TESTAMENT.

BY MRS. J. P. WHITE, CEDARVILLE, OHIO.

THIS YEAR we celebrate the twentieth anniversary of the United Study of Foreign Missions. This year, 1920, has been appointed by the Bible Societies as Bible Year. In keeping with this suggestion the missionary societies will study The Bible and Missions. For years we have followed various courses but now we turn to "God's Mission Study Text-book."

The author of our text-book is Mrs. Helen Barrett Montgomery who has written two other books of the United Mission Study Course. She has done more, perhaps than any other one woman, to make mission study attractive. Her lectures in Summer Schools have always drawn great crowds, year after year. We can scarcely overestimate the importance of the work of Mrs. Montgomery along the line of mission study. A great woman has consecrated all her splendid talents to the work of world evangelization. "Devotion to a great cause makes a great life."

The Bible—Its Authority and Inspiration.

The Bible is the fundamental argument for Foreign missions. It is at once our guide and our constitution, our chart and our compass. Without it we never would have thought of carrying out the great scheme of missions. Indeed without it, we have every reason to believe, we ourselves would be bowing down to idols of our own making, we would be groping in darkness and living in ignorance.

With this Book we have light, we have knowledge. From its pages we learned of sin and of the great world lying in wickedness. We learned of the only true God, of His love and His great gift to the world. Through the revelation of this Book we have found Christ to be our all and in all. From the teachings of this Book we came to understand our relationship to God and our relationship to the dying world.

Then came the sense of responsibility. The blessings of salvation were not intended for ourselves alone but for every creature and hence came the missionary enterprise.

The man or the woman who goes out as God's messenger to the world takes this Book. He is a man with a book. Apart from the Book he would be unable to do anything. It is his passport, his message, his guide-book and his author-

ity for presuming to proclaim his gospel to an unwilling people.

As Christians we recognize the Bible as the revealed Word of God. It contains all that we know of Jesus Christ, all that we know of the plan of salvation. In beginning this study we want to reassure ourselves that this book is the supreme authority of life, a message from the very heart of God for us His children.

Some years ago Biblical criticism "Made in Germany" swept over this land and infected many minds. With great arrogance this school of critics assumed the attitude of learned scholars and began with "Jehoikim's pen-knife" to cut out here and there the things that offended their modernized theories. If we were to accept all the changes these critics suggest we should have no Bible left. The great stories of the Bible are classed as folk-lore, miracles are scorned and Christ is robbed of His deity.

The missionary of today, above all men, must be fully assured that this Bible of ours is the very Word of God, inspired from beginning to end for he finds the literature of the critics is being read by educated men in the Orient. These men eager to discount the claims of Christianity bring forth as arguments, that the scholars of America do not believe that all the Bible is true. One says, "Your critics say that the Old Testament is not inspired." The missionary answers, "Christ thought it was inspired for He read from it a prophecy concerning Himself and said, 'This day is the Scripture fulfilled in your ears,' and in speaking of the Old Testament scriptures He said, 'These are they that testify of me.' The apostles thought the Old Testament authentic for they quoted again and again from its pages and Peter said 'Holy men of God spake as they were moved by the Holy Ghost.'"

Another bright young fellow will suggest that he understands that the really intelligent people of our country deny the Mosaic authorship of the Pentateuch. Again the missionary refers to Jesus Who said on one occasion, "They have Moses and the prophets let them hear them," and again in John 5:46, 'For if ye believe Moses ye would believe me for he wrote of me, referring probably to the words in Deut. 18:15, 'Jehovah thy God will raise up unto thee a prophet from among thy brethren like unto me,

THE BIBLE HOUSE, NEW YORK.

unto him shall ye hearken." The apostles used this verse in Acts 3:22 and 7:37 to prove that Jesus was the One of Whom Moses spoke.

The criticisms of the personality of Jesus Christ are really the most serious. The missionary stakes all his claims on the personality of the Son of God. The variest pagan in the darkest corner of the earth when he hears of Jesus admits the beauty of the life of our Lord. But the Oriental critic says, "We cannot accept the teaching that Jesus is a part of the Godhead. This is impossible. Anyway your scholars say He was just a fine good noble teacher, that He had no existence until He was born in Bethlehem of Judea." The missionary who has given up everything in order to proclaim Christ knows he has a divine Christ to proclaim. He shows this inquirer from the Word that if Jesus is not what he claims to be, he is not even a good man. He shows from the Bible that Jesus is deity, co-existent with the Father from all eternity. "In the beginning was the Word and the Word was with God and the Word was God." John 1:1. "Father glorify thou me with thine own self with the glory which I had with thee before the world was."

Again the inquirer asks, "How do you expect me to accept your teaching, that a man dying on a cross can atone for my sins, when some of your learned men deny that this is the teaching of the Bible?" The missionary replies, "These men do err, not knowing the scriptures." Jesus said, "And I if I be lifted up will draw all men unto me." The apostles gloried in the cross. Paul said, "I desire to know nothing among you save Jesus Christ and Him crucified," and why? Because the cross meant atonement. He speaks of Christ Jesus Whom God set forth to be propitiation, through faith in His blood. And again he writes that "Christ died for our sins

MELANCHTHON LUTHER POMERANUS CRUCIGER

LUTHER TRANSLATING THE BIBLE

according to the scriptures." And John writes of Jesus Christ, "The propitiation for our sins and not for ours only but also for the whole world."

Someone may say, "What has all this to do with the study before us?" It has a great deal to do with it. Unless this book is inspired from beginning to end, unless it is what it claims to be it is not worth taking to the non-Christian world.

A missionary who had had a discussion with a destructive critic exclaims, "Tell me what good thing can a man possibly say about the Lord Jesus Christ to recommend Him to an other either at home or on the mission field if he himself does not believe in His virgin birth? Tell me what way of salvation can a man teach to another, if he himself does not believe in the vicarious sacrifice of Jesus Christ for the sins of the world? Tell me what other hope can a man hold out to a sinful world if he himself does not believe in the literal resurrection of Jesus Christ from the dead and that He ever liveth to save to the uttermost all those who call upon Him."

This holy Book is mankind's Book. It answers the mysterious questions that rise in human hearts all over the world. Wherever it goes it speaks the same language. Other holy books lost much of their meaning when put into a strange tongue, but the Bible loses none of its power. Indeed its beauty and charm are often enhanced by Oriental languages. In one of the languages of the New Hebrides the word "love" is rendered by a paraphrase "the heart keeps calling, calling for me," and the love of God is rendered "the heart callings of God." Today all over the world, men of many nations may hear from the Bible "the heart callings of God."

Men admire the majestic simplicity of the Bible. "In the beginning God created the heavens and the earth." What historian or scientist has ever improved on this final explanation of the universe?

Though the Bible is so simple that the untutored man of Africa or China can grasp the thought of God's love and His plan of salvation, yet it contains things so profound that even the greatest scholars of all the ages cannot explain them.

The literature of the Bible has attracted the attention of the scholars of the world. "By common consent of men the Bible is supreme as literature." In recent years this phase of Bible study has been emphasized to the exclusion of the divine message. Teachers of the Bible who teach it as a mere bit of history or literature are missing the real heart of the book. The Bible cannot retain the place in the world, which it now holds unless it is presented as "the very message of eternal life from the very mind and heart of God Himself."

The revelation of God in Christ is the supreme revelation of the Book. Non-Christian peoples have nothing to compare with this. Hinduism has 330,000,000 gods and as one of our missionaries remarked, "Every one of them vile." Mohammedanism worships one God and to Him they ascribe many worthy attributes but it remains for Christianity to show to the world through its holy Book, the one true and living God. The manifestation of His love through the gift of His Son is the Good News for the world.

The Missionary Message in the Old Testament.

In the Pentateuch.

It was not until Christ had gone back to heaven and the disciples had received the Holy Spirit that the full revelation

of God's plan for the world was understood by His people. The pages of the New Testament just throb with the missionary message. The early church had for its meat and drink the carrying out of Christ's missionary program.

Away back in the dim ages of the early history of God's people we can trace only a faint gleam of this purpose, yet there is enough to show something of God's plan.

First of all there is the teaching of one God, the Creator and Ruler of the universe. Paul's statement in later centuries that "God hath made of one blood all nations" is taught in the very beginning of the Book. "And God created man in his own image, in the image of God created he them."

One of the earliest intimations of the inclusive plan of God was in the call of Abram. It seemed like an exclusive plan just then but the purpose becomes clearer as the years pass that the chosen people were but chosen to be a blessing to the whole world. To Abram and to his family God made a great promise. He said, "I will make of thee a great nation and I will bless thee and make thy name great and thou shalt be a blessing, and in thee shall all the families of the earth be blessed."

Again in the 49th chapter of Genesis there is a prophecy, spoken by inspiration, which gives a gleam of the missionary purpose of God. It is in the death chamber. Jacob the old patriarch has come to the end of his pilgrimage. He feels that life is ebbing away. With one supreme effort he gathers his strength and sits up to receive Joseph and his two sons upon whom he pronounces a blessing. Then he calls for all his sons that he may tell them what is to come to pass. We can almost imagine that scene, as one by one the sons come forward to receive the parting words, and we can well believe that the old face shone with supernatural light as he laid his hands upon the head of Judah and uttered those majestic words, "The scepter shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

TRAVELING IN SIAM AND LAOS.
Rev. John Carrington, Agent American Bible Society.

In the succeeding years what was

Israel's thought concerning their privilege? Lifted as they had been from among the races of the world, chosen to be a separate people, these Hebrews decided that they had a monopoly on true religion. They considered themselves above all others. Their attitude of "I am holier than thou," made them selfish, self-centered, self-satisfied and soon they lost their vision of being a blessing to all nations.

To the church of today there comes a solemn warning. Do we consider our religion something to be kept for a chosen few? Are we self-satisfied? Are we selfish? Are we indifferent to the needs of the world? The revelation of God's will for His church is clear. The path is plain. Will she consecrate money and life to carry out Christ's great plan?

Historical Books.

Only here and there do we see incidents that have a wider than national significance. The book of Ruth, so full of interest and charm presents a picture of life in Israel in the time of the Judges Ruth the Gentile comes into the Jewish faith and becomes a part of the royal family through which came the Messiah —a type of "the church as the Gentile Bride of Christ."

Solomon in his prayer of dedication indicates that he has a vision of a wider circle of worshippers than those of Israel. "Moreover concerning a stranger, that is not of thy people Israel but cometh out of a far country for thy name's sake; (for they shall hear of thy great name and of thy strong hand and of thy stretched out arm;) when he shall come and pray toward this house; Hear thou in heaven thy dwelling place and do according to all that the stranger calleth to thee for; that all the people of the earth may know thy name to fear thee, as do thy people Israel; and that they may know that this house, which I have builded is called by thy name." 1 Kings 8:41-43.

Two other instances might be overlooked were it not that Jesus referred to them. The Jews were angered when Jesus explained that God's loving kindness was extended to the widow of Zarephath and to Naaman the Syrian though there were many Israelites equally needy at the time.

The little captive maid in the home of Naaman was the instrument used to bring the knowledge of healing to the great man. This little maid unknown by name, had some blessed news that she could not keep to herself. She knew where there was healing for the suffering master and eagerly told him of the prophet of God. In the centuries that have followed, again and again, some little maid has been used of God to tell the message of Christ's love and the prophecy has been fulfilled, "A little child shall lead them."

Poetry.

Among the books of poetry the Psalms are pre-eminent. No writings of the Bible seem to express so clearly the real heart experiences of man. In these writings we find frequent missionary messages. There are constant references to "all nations," "all the earth," "all kings," "all kingdoms," worshipping the one true God.

Of these Psalms Horton says, "It would have been inconceivable before hand, how hymns could have been written in Judaism, to be sung in Christendom; how the songs of the temple, which was to be destroyed could be suitable to the Temple not made with hands; how a community which was thinking only of its exclusive privileges and of its superiority to other nations of the world, could unconsciously forecast a holy

King, to whom all the nations of the heathen should be given, and compose grateful praises in which ransomed humanity would join. But that inconceivable possibility is precisely the miracle which is realized in the Psalms, and the missionary significance of it must be plain as soon as it is pointed out."

"Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Ps. 2:8.

may be known upon earth, thy saving health among all nations. Let the people praise thee O God, let the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise thee O God: let all the people praise thee. Then shall the earth yield her increase; and God even our own God shall bless us. God shall bless us; and all the ends of the earth shall fear him."

Many of the Psalms are Messianic. It

THE DEPOSITORY OF THE AMERICAN BIBLE SOCIETY AT KHARTUM AND ITS COLPORTEUR, ABRAHAM.

"All the ends of the world shall remember and turn unto the Lord, and all the kingdoms of the nations shall worship before thee. For the kingdom is the Lord's and he is governor among the nations." Ps. 22:27-28.

Psalm 67 is indicated as a prayer for the enlargement of God's kingdom. How we love to sing the metrical version in our missionary meetings. "God be merciful unto us and bless us; and cause his face to shine upon us, that thy way

is very striking that the exact words of certain Psalms were used by Christ during His last week and also that certain incidents connected with His passion are depicted. A few of these references are soldiers casting lots for garments. Ps. 22. Sponge dipped in vinegar, Ps. 69. Condemnation by false witnesses, 35:11. Piercing of hands and feet, 22:16. The mocking crowd, 22:7, 8.

In the seventy-second Psalm there is a great song of triumph. The suffering

Saviour shall at last conquer the whole earth. "He shall have dominion also from sea to sea and from the rivers to the end of the earth. * * * Yea all kings shall fall down before him: all nations shall serve him. His name shall endure forever and ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed."

In Prophetic Books.

The prophets are men of vision. To them was given the power to tell of things to come. In nearly every prophetic book there is some intimation of God's missionary purpose for the world. Our author gives five great conceptions that are more or less common to all the prophets:

"(a). They regard Israel as God's chosen instrument for world wide ends.

"(b). They perceive in varying degrees the unity of human history.

"(c). They recognize God's disciplinary providences over His people.

"(d). They know that the chosen nation's privileges are not its property, but held in trust for mankind.

"(e). Their eyes are fixed, not on the past to see a vanquished golden age, but on the future, with unquenchable hope."

Hosea gives a gleam of God's great love for a rebellious and unworthy people. This love goes out and draws His people with the cords of a man, with the bands of love. It makes us think of the manifestation of His love in later times when He gave His only begotten Son to die for the world. "But God commandeth his love toward us, in that while we were yet sinners Christ died for us."

We remember Micah as the prophet who wrote down the specific place where Christ should be born. And when the Wise Men inquired where the King should be born, Herod summoned the chief priests and the scribes of the people and demanded of them an answer. They turned to Micah 5:2 and read, "But thou Bethlehem Ephrat'ah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old from everlasting."

Micah also gives a forecast of a time when all shall know God. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come let us go up to the mountain of the Lord. * * * For all people will walk every one in the name of his god and we will walk in the name of the Lord our God forever and ever."

Isaiah, the greatest of all the prophets had a wonderful vision of the ages before him. He tells in no uncertain terms of the One Who was expected to come. "The people that walked in darkness have seen a great light" he says, "they that dwell in the land of the shadow of death, upon them hath the light shined." "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."

The fifty-third chapter of Isaiah is one of the most wonderful chapters in the Bible. When a great skeptic had read this he said, "That was written after the crucifixion of Christ. It could not have been written before the time of

Christ's suffering." And so it could not had it been written by man, but it was given to Isaiah by the Holy Spirit and is not the product of man's mind.

As we read, "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him and with his stripes we are healed," we think—not for our sins only but for the sins of the whole world he bore this suffering.

No doubt Isaiah saw this, too, for a little later in chapter 65 he breaks forth with a wonderful gospel invitation, "Ho every one that thirsteth come ye to the waters and he that hath no money; come ye buy and eat, yea come buy wine and milk without money and without price." "Incline your ear and come unto me; hear and your soul shall live." "Seek ye the Lord while he may be found, call ye upon him while he is near. * * * Let the wicked forsake his way and the unrighteous man his thoughts and let him return unto the Lord and he will have mercy upon him and to our God for he will abundantly pardon."

But Isaiah is very definite in his prophecies. We who have our mission fields mentioned, certainly feel a thrill, as we read the eighteenth and nineteenth chapters.

"The land shadowing with wings beyond the rivers of Ethiopia," our missionaries believe to mean the Sudan and there can be doubt about Egypt. "Whom the Lord of hosts shall bless saying Blessed be Egypt my people." What a wonderful privilege to be given the work of helping to fulfill this prophecy!

In Ezekiel the reproof against the faithless shepherds might also be a rebuke to faithless servants today. "My sheep wandered through all the mountains and upon every hill, yea my flock was scattered upon the face of the earth and none did search or seek after them." And God says because these shepherds did not search for the flocks and feed them, "I am against the shepherds and I will require my flock at their hand and cause them to cease from feeding the flock; neither shall the shepherds feed themselves and more."

The vision of the healing waters in Chapter 47, is but a vision of the gospel running into all lands and "Whithersoever this river goeth there is new life."

Zehariah prophesies a time when the dominion of Christ "shall be from sea even unto sea and from the rivers even to the ends of the earth."

In Daniel we have a forecast of the victory of Christ's kingdom. The dream of the great king has been told. The astrologers and sorcerers are powerless to explain. Then Daniel is called and with heavenly wisdom he tells the meaning of the dream. The great image of gold and silver and brass and iron and clay was broken to pieces by a small stone and the stone became a mountain which filled the whole earth. The words of the prophet are these, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain and the interpretation is sure." Daniel 2:44-45.

The story of Jonah is familiar to us

all. God wanted him to go on a missionary journey to a wicked city and Jonah was unwilling. He tried to escape this duty, he tried to flee to a distant land, but God restrained him in a wonderful and miraculous way. A second time he receives the message for the wicked Ninevites. God wished to show that His love extended to these multitudes who were not of the Covenant people. He would have all men everywhere to repent and to come to a knowledge of God. He wants a messenger to go tell of His great love. And Jonah becomes His messenger. God's love is the same today and He is calling men and women and saying unto them, "Arise * * * go and preach the preaching that I bid thee." How many Jonahs today are running in the opposite direction!

Though imperfectly understood at the time, God was revealing throughout the Old Testament His great plan for the ages, which becomes clearer in the New Testament revelation. Today we can read His will for His church. Today as never before we are summoned to the task of making Christ known to every creature.

Questions for Discussion.

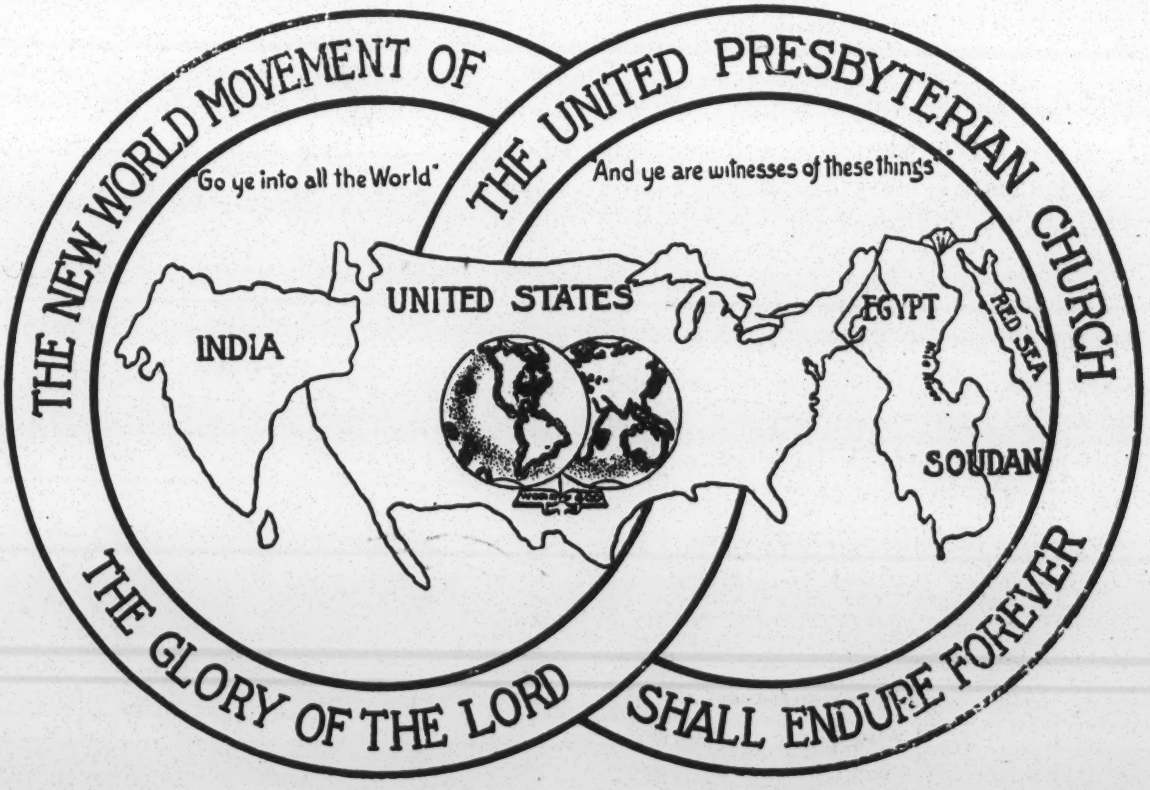
1. What can be done in our societies to increase Bible study?

2. How can we secure the memorizing of Bible verses among the children in our Sabbath Schools?

3. Which criticisms of the Bible are worse, those made by unbelievers or those made by professed Christians?

4. If we had the Old Testament only could we find enough to warrant our missionary enterprise?

5. Which of the Old Testament books do you think gives the clearest missionary message?



THE CHURCH AND THE COMMUNITY.

CHAPTER 1—COMMUNITY LIFE.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

THE AUTHOR of our text, Mr. Ralph E. Diffendorfer, is the author of several books on Missions and is Director of the Home Missions Survey Department of the Interchurch World Movement. Had the Movement accomplished nothing but the Survey, the time and means invested would have been well repaid because of the world vision it has given to the Church. As Director of this department, Mr. Diffendorfer speaks with authority on the theme of the text, The Church and the Community.

What is a community? In our text it is stated that "A mere collection of dwelling houses with their occupants does not make a community. The word 'community' signifies a population-group which has become socially conscious and is working together as one body to satisfy common needs and ambitions. The real community is one that has organized its population, invented efficient social machinery, and has trained effective social engineers to make use of all its available resources for the people within the community. In short a community is a community when it has developed adequate social machinery to connect human needs with available resources."

A Chautauqua lecturer on the Community Service platform said recently that a community was just what the word indicated—common people, just we folks, united—united in thought, ideals, purposes, aspirations.

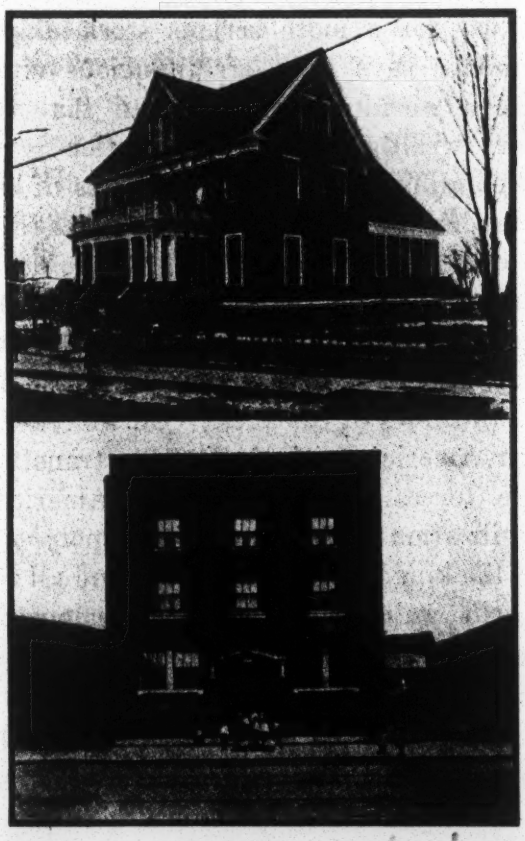
Community Types.

There are at least two distinct types—the urban, or city, and the rural, or country community and perhaps the small town should be considered a third type. For the first time in the history of our country the census shows that more than half the people live in urban territory and this territory does not include villages of less than 2,000. This indicates that but 38.8% live in purely country districts. Never have the times called for a more serious stock-taking. McAfee says that our luxurious cities are a world-phenomenon and that the very wealth of their construction is an expanding factor in the progress of the kingdom of God. * * * What weakling world-saviours we are, when we go down in such ignoble impotence before the final test of the spiritual efficiency of our scheme. Here is that which has cost the birth-throes of the ages. Can we redeem our American cities? Can we transfuse the forces of this splendid American civilization with the spiritual potencies of the kingdom of God? God and all the world wait to witness the demonstration."

For years the city has presented a problem for the solution of which the best thought and effort have been expended. Great progress has been made in eliminating things detrimental and in encouraging things beneficial to urban communities but the perfect solution is far from attained. It is only of recent years that the rural community has awakened any marked interest. Only about sixteen years ago, did Roosevelt, who is credited with having made the first scientific study of rural life in America, succeed in having the government appoint a Commission for Rural Life. The rural communities have their needs and problems as well as the city

and with population practically 50-50 they will demand solution.

There are many different types of urban communities due to differences in origin, tradition, industries, etc. To illustrate, Silas Lapham built his house in Back Bay. His idea of a house was a brown-stone front, four stories high and a French roof with an air-chamber above. Black walnut was to be used everywhere except in the attic, which



TYPES OF CHRISTIAN SETTLEMENTS.
The Neighborhood House at Summit, N. J.
The Bohemian Settlement in Chicago.

was to be painted and grained to look like black walnut." Another illustration, "The Hill, I can understand. It's snug, and it's old-fashioned and it's 'where they have always lived.'" Mrs. Wiggs was the resident of another type, the Cabbage Patch which was "not a real cabbage patch but a queer neighborhood where ram-shackle cottages played hop-scotch over the railroad tracks." Little Italy, Little Bohemia, Chinatown each indicate a community of language or race. Negro communities are springing up in all of our cities, New York having the largest Negro population of any city in the world, 280,000.

Lint indicates the cotton communities, the miner's cap, the mining, and other evidences suggest logging, the fisheries, woolen manufacturing, iron and steel and other community occupations. Politics have even named "wards."

Unifying Factors.

In union there is strength. Our great nation made up of many peoples was cemented into one great community by the sacrificial co-operation demanded by the war for the accomplishment of one great purpose. A definite purpose or object is a great unifying factor and when prompted by the right motive should be cultivated. Among many constructive factors Mr. Diffendorfer suggests several: The New England town-meeting where neighbors engaged in democratic discussion of community problems; the election of school trustees and the adoption of the budget by the assembled people; the public school for it concerns the children of all the homes; public libraries, art galleries, municipal building, etc., which concern the people in general; town athletics, play ground activities as they are a part of the community; pageants, fairs, picnics, sings, dramatics as they are of, by and for the people; markets, churches whether isolated or federated. There can not be a community where some of these factors are not present but are they always recognized as an opportunity for promoting the right kind of community spirit?

Divisive Factors.

As there are constructive factors, so there are destructive factors in com-

munity life, the origin of which is often found in jealousies. Racial antagonisms, class conflicts often expressed in strikes, language communities which prevent or retard Americanization, ward politics, commercialized amusements which only part of the community are able to enjoy, private and parochial schools so far as they form class distinction, and "sectarian religion, whenever it elevates non-essentials and destroys the realization of common religious ideals and goals."

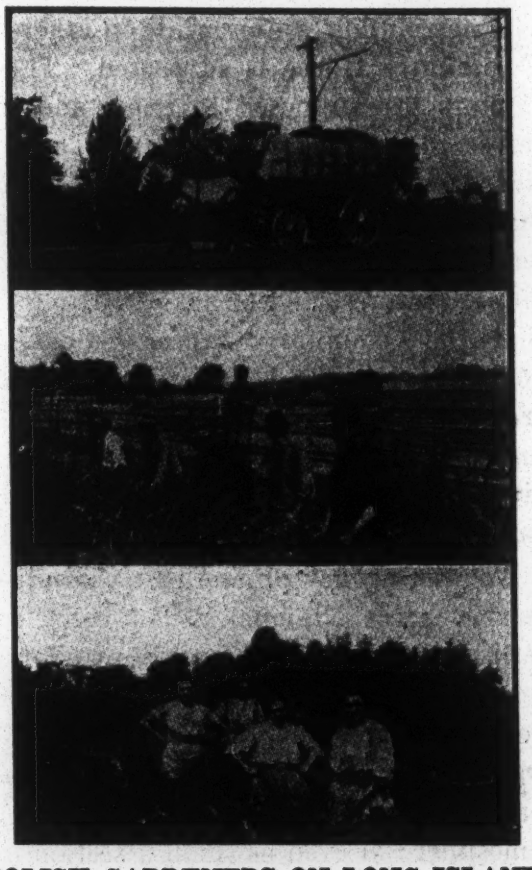
Community Organizations.

Various organizations were formed during the war period to prosecute the plans undertaken by the government. The armistice having been signed, these organizations feeling the value of united effort for a common goal decided to turn their efforts to peace time programs. Only a few of these are suggested in our text, just those that "specifically affect some fundamental community need, as health, recreation, social and moral life."

The American Red Cross adopted a peace time program which is to assist or supplement similar activities undertaken already by the state or nation. Health being the chosen field. The fitness of the organization for such a program is readily admitted when we remember its "representative character and its impartial attitude toward all groups and parties in the country. * * * It recognizes no lines of cleavage due to politics or religion."

The very fact that the Red Cross is non-sectarian limits her ability to minister to the full and requires the cooperation of the church that her peculiar ministry may be to all peoples. The success of the Red Cross which is based on Christian principles cannot be indefinitely maintained unless those principles are maintained. This comes as a direct challenge to the church in the community.

The War Camp Community Service was the outgrowth of the Playground and Recreational Association of America and is continuing the plans and purpose of that organization in a peace time program. It does not seek to build up an



POLISH GARDENERS ON LONG ISLAND, NEW YORK.

Going to Market.
Market Gardeners near Flushing.
Polish Women on a Farm at Flushing.

institution but seeks to develop the resources of the community. Its plans tried out in large industrial communities are adaptable to small town and rural communities when once the need is felt. Their program includes play and athletics (and isn't supervised play needed as much or even more than supervised study and work?) social and recreational activities, parties, hikes,

movies, dramatics, pageants, picnics, mass meetings, celebrations, etc. One of the most practical applications of Community Service is the programs that are being given in small towns and rural sections by the Chautauquas, these isolated places being thus given a vision of what others are doing and of what they themselves may accomplish.

In some places the Court House serves as a community center while in others a Community House is advocated. These Centers are supposed to reach and interest in wholesome community activities those whom the church does not reach with its activities. Another challenge to the church to direct the community interests. Our text well puts it that the community interests demand not uniformity and conformity but co-ordination and unity. Is it not possible for churches in the community as individual but co-ordinated and united organizations to meet this condition?

Another agency promoting community service is the National Social Unit Organization which is the outgrowth of a health center in Detroit under the child welfare commission in 1911-12. This organization believes peace problems may be solved by creating a community atmosphere in even as small a section as a city block—a unit—and placing responsibility on each individual in it. The Mohawk-Brighton District of Cincinnati was selected as the field for demonstration of the plan by the national organization. Dr. Devine reviews this project in the Survey for November, 1919, and he is convinced, "That the Social Unit has added substantially to the physical and moral well being of the residents of the District; has led to more efficient and discriminating relief, to more thorough and constructive diagnosis of needs and to more neighborliness among the people themselves as well as to more hospitality to visitors who came with the wish and purpose to help them."

The Trades Union and Labor Bodies must be counted as constructive community forces. "In touch with all phases of local industry, the labor unions are in a strategic position to exert influence for good or ill. What the influence may be in a given case, will depend, partly, at least, on the attitude of the local churches. Serving also, as they readily may, as centers of potential religious forces, even though not predominatly Protestant, they really offer an almost unparalleled opportunity for the church to express itself in the local industrial field."

The Triangles are constructive factors in any community in which they exist. The objects of the community work of the Y. M. C. A. is to bring boys and men the Christ and to train them in His service, to co-ordinate their program with the church and to urge church membership, to carry out a community program that will uplift the boy life, to eliminate evil and not be content with alievating the results of evil, to co-operate with other agencies working for the Christianizing of the community and to "supplement and strengthen the home, the church, the school and the municipality in their relations to the social, recreational, moral and spiritual life of the community." As a Christian association it is an expression of organized church life and both organizations should help each other in community efforts.

As the Y. W. C. A. extends its work it becomes better known. To the city girl the Blue Triangle means a home or a friend in deed; to the country girl it means a spirit of co-operation; to the

college girl it means enlarged Christian activities; to the foreign woman it means a doorway to American ideals and institutions, for through it she acquires understanding and acquaintanceship with American womanhood; to the Negro woman it means the same activities and responsibilities as those which belong to the woman of the white race.

The National Catholic War Council is turning its attention largely to a community program. "Their program on social reconstruction is one of the most practical that has been issued by any organization, religious or secular, in America." The Protestant Church will do well to look into it and observe its development.

INDUSTRIAL SCHOOL IN NEW YORK CITY.

"In connection with land a scientific utilization of resources is proposed as a partial solution of these problems (social problems). In addition the following questions are discussed and remedies suggested:

"Unemployment and uncertain conditions in industrial problems connected with the demobolization of the troops, especially those which concern their families.

"A rapid extension of the Boy Scout Movement under Roman Catholic leadership.

"More vigorous efforts to teach the essentials of American citizenship to immigrants.

"Instruction for all American citizens to help them to be healthy and conscientious, through better understanding of civic opportunity and civic duty.

"A plan of civic education through motion pictures.

"A well outlined social service program for Roman Catholic agencies including concrete advice and information concerning such topics as education, parish organization, domestic science and home economics, Big Brother and Big Sister movements, Catholic women's clubs, men's clubs and community centers.

"For the welfare of girls and young women, there is practical advice on such

subjects as Traveller's Aid Association houses, both temporary and permanent, employment bureaus, cafeterias, rest rooms, recreational facilities, clubs and education.

"This new, vigorous movement among Roman Catholics will make itself felt in communities where heretofore the settlements, homes, parish houses and community houses of the Protestant churches and the general and women's home missionary agencies, have had undisputed sway."

The Challenge to the Church.

The relations of these various organizations to the church differs in different communities, in some the church is the social center, in others the church has relieved herself of the labor and responsibility and has allowed the helm to be placed in the hands of purely philanthropic organizations. "The community life is feeling after God these days and the church which does not lead it will inevitably be ignored and abandoned."

Christianity has been tested and proved effective in the saving of the individual; just as surely can it save society. Dr. Payne says, "The greatest forward movement of all the ages is upon us. The movement is the saving of society and that work the church must undertake." "It is the present needs of the world by which the church must measure her present duty." The church has for ages taught faithfully and with wonderful results Thou shalt love thy God but social ills have been ever present and have even increased because of the neglect of Thou shalt love thy neighbor. These two laws are interdependent and both involve equally sacred obligations.

Josiah Strong said the only way he knew how to serve God was to help Him do what He was doing, viz., help Him life this poor, sinning, blundering and suffering world out of its guilt and ignorance and wretchedness, into the blessedness of obedience to His laws. The General Conference of the M. E. Church said, "In the social crisis now confronting Christianity the urgent need and duty of the church is to develop an evangelism which will recognize the possibility and imperative necessity of accomplishing the regeneration of communities as well as individuals, whose goal shall be the perfection both of society and of the individual." And Harry F. Ward says that it is generally accepted that the church exists, not to build up itself, but to build up the community, that the strong churches are those which regard themselves as missionary outposts of the kingdom of God in an environment not yet Christianized, which are facing the duty of evangelizing the community life, which have organized their membership to become a community force, which are not living for themselves, but are willing to die if need be in saving their community. A religious community is not appraised by the number of churches it has for the development of its character may have been formed by the leaven of but one church or by federated churches who feel a mission in that community.

"The church cannot hold its own in a community environment which is un-Christian. If it deals only with individuals, while the forces of evil organize the community, they will destroy its youth and deplete its forces. If the whole powerful pressure of the environment upon the formative period of life is to be againt Christianity, the Church will not be able to protect even the children of its own families. If it would build them into the kingdom of God, besides its direct provision for them,

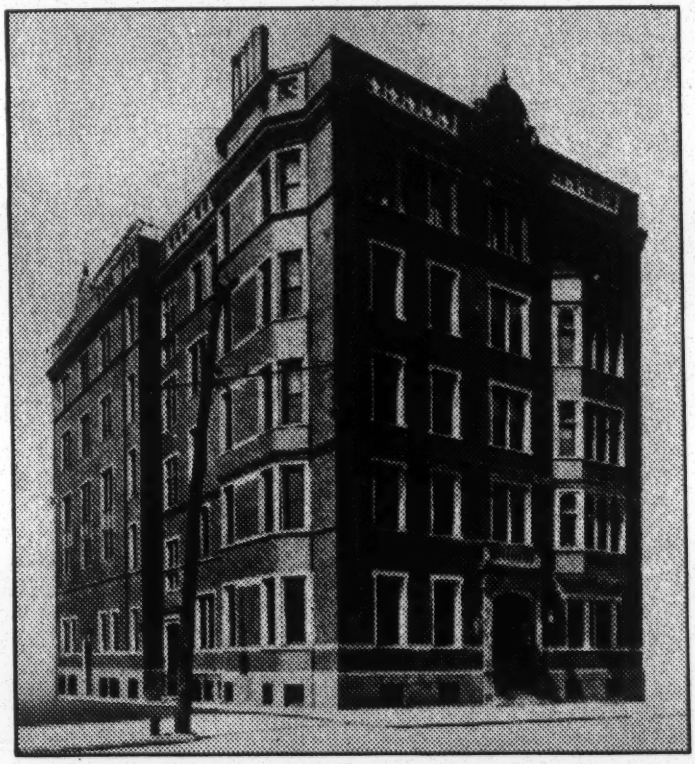
THE HOME OF WHOLESOME FRIENDSHIP

First United Presbyterian Community House

801 Union Ave., N. S., Pittsburgh, Pa.

2072 different people were members during year

14,519 Members used the Swimming Pool



The First United Presbyterian Community House was opened April 19, 1917. This handsome building, which, with its unsurpassed equipment, cost over $350,000, is designed to serve all people of Protestant faith on the North Side.

The four cardinal features of the work of the House are: Health, Knowledge, Sociability and Religion; or, as expressed in the Purpose of the House:

The Purpose of the First United Presbyterian Community House is to help provide for the physical, mental, and religious life of those who live in this community; and by wholesome friendship assist in the development of Christian character, with definite allegiance to Christ and His Church.

THE FOUR CARDINAL FEATURES OF THE WORK OF COMMUNITY HOUSE ARE **HEALTH, KNOWLEDGE, SOCIABILITY AND RELIGION.**

LIBRARY AND READING AND WRITING ROOM (WOMEN'S DEPT.)

46,859 Business Girls patronized the Cafeteria noon lunch.

19,672 regular suppers were served to members.

4,472 people attended special parties and suppers in the dining room.

The Game Rooms, with billiard and cue roque tables, ping pong, chess, checkers, bowling, etc., were thronged throughout the year by over 25,000 members.

COME ON IN! THE WATER'S FINE.

6,138 Boys
4,895 Men
2,342 Girls
1,144 Women

14,519 Members

Used this beautiful pool of sparkling, filtered water.

RELIGION.

The religion of the Community House is expressed in fair play in the gymnasium, clean language in the locker rooms and good natured fun in the game rooms, as well as in the more definitely spiritual activities.

1059 Men attended the "North Side Men's Forum"—(a Sabbath afternoon Religious Meeting).
1280 Members attended Bible Classes.
1200 Young Women attended Noon-Day Religious Meetings.
5942 Boys and Girls attended the Saturday Social and Religious Meetings. Motion Pitctures, Illustrated Bible Readings and Songs were the attractions at these meetings.
The Sabbath School lesson is taught about a week in advance at the Young Women's Bible Class.
Calls were made at the homes of over 600 members and prospective members.

Several members of the House have been led to a definite acceptance of Christ as Saviour, and have joined Churches in the neighborhood. The aim of the religious work of the House is to lead all members, not only to look upon God as Father and Jesus as Saviour, but especially to live like sons and daughters of the Most High God.

there must be massed on its side the indirect forces of the community life. If the church does not put its life to the hazard, as Jesus did, in carrying out His program for the whole life, if its rejects His program, abandons the world to its fate and merely attempts to save a few souls from the wreck, it will in the end be swamped itself and go down with the wreck."

"The fundamental purpose of the social evangel is to put God into the life of the community so that its every function shall be energized by Him. This can be done only by action. The community must work out its salvation. In a moment, in some great mass movement, it may come into a sudden consciousness of the life that comes from above for organized groups even as for individuals, but the power and efficiency of this life has been developed in all the slow details of living. Here is where the community work to which the social service movement calls the Church has evangelistic value. It would organize the philanthropy, the health, the recreation, the industry of the community according to the will of God. In all these spheres it would develop those just and righteous standards and those brotherly relations which alone can express Him. It is a task of infinite patience and difficulty, but step by step it is being accomplished. Increasingly does the community where the church organizes itself for this evangel of community service become aware that God is in its midst. Increasingly do individuals become aware of Him and put their lives into harmony with Him. So do the standards of His Kingdom replace the Standards of the world, until some day it shall appear complete among us.

So does the city of God grow in our midst.

CHILD LABOR IN THE UNITED STATES.

By Mrs. Albert Gordon, Chicopee, Massachusetts.

CHAPTER 4—CHILD LABOR ON FARMS AND IN GARDENS.

(Concluded from August Issue).

Leaving the eastern and southeastern states for the western and mid-western sections, we find another great agricultural industry, that of raising sugar beets. In the three large river basins of Colorado extensive sugar beet cultivation is carried on, for Colorado leads all the states in this industry. The vast extent of beet culture in the state is seen by the fact that in 1915 it was estimated that 5,000 children under 15 were in the beet fields, and that these constituted only about seven percent of the total number of field workers.

The great majority of these workers are immigrant families who annually move out in the spring from their home towns and cities to the beet fields. The "Russian," or more properly speaking, the Russo-German families predominate. Other nationalities represented are the Mexican, Slovak, Italian, Japanese, and by but a few, the American.

The first task is "thinning," at which all the children work, even those of seven and eight who work with the adults steadily and deftly. Next comes hoeing, which the very young children cannot do as it is too heavy work. When the beets have matured the first process in harvesting is "pulling." "For this a tool is used, which simply loosens the

earth; the actual exertion is done by the worker, stooping, pulling with each hand, knocking off the dirt, throwing and stooping again. The average weight of the beets with the dirt is five pounds, though the larger ones weigh as much as twelve. There is a constant strain in the work which must prove distinctly harmful to the children of 7 and 8 who were found performing it. The next process is called "topping." A child holds the beet against his knee, and with a vigorous stroke cuts off the top with a long, heavy knife. This knife is provided with a hook for lifting the beets from the pile, and as the knee is not protected children not uncommonly hook themselves in the leg."

The hours during the harvesting season are long—from 6 a. m. to 6 p. m. Instances have been found of children working from 5 a. m. to 7 p. m. at this heavy, taxing work of harvesting beets.

Dr. E. N. Clopper in his painstaking study, "Child Labor in the Sugar Beet Fields of Colorado," tells of the almost incredible amount of work accomplished by a child: "The amount of energy put forth by the boys and girls in these harvesting processes is much greater than it appears to be upon casual observation; indeed, the owner of one farm declared that the 10-year-old daughter of his contractor topped five tons of beets daily. This represented the child's net achievement—as a matter of fact, the total tonnage was greatly in excess of this amount. In the course of the day a beet passes through the hands of a worker twice, first when pulled, and then when topped; moreover, the weight of soil and tops and the condition of the ground must be considered. The aggregate weight handled by the child daily is therefore much more than five tons—this 10-year-old girl was really handling from 12 to 15 tons."

Sometimes these children suffer keenly from exposure to the weather, as, insufficiently clothed, they often work in the sharp chilly winds of late autumn when ice is found in the furrows.

Most of the work in the beet fields is done under the contract system, the families agreeing with the owner to work for the season, the amounts paid varying with service performed. Through persistent energy and thrift, many of the families attain their one object—the purchase of a small farm of their own. This commendable ambition is too often accomplished at the sacrifice of the welfare of their children. In his official report Dr. Clopper relates these facts: "A prosperous beet-raiser in the South Platte River district keeps his 6, 8 and 10-year-old children out of school to work in the fields although he owns more than two hundred acres of valuable land. Another family consisting of father, mother and two girls aged 9 and 10 years, who worked 40 acres of beets in 1915, own a good home in one of the large northern towns of the state; this home is boarded up for half the year while the family lives in a little shack 'in the beets.' * * * One parent declared to a school principal that his boy was worth $1,000 for work during the beet season but if he went to school he was nothing but an expense. Financial considerations and not the welfare of the child lie at the center of vision in the narrow perspective which characterizes the lives of so many of these families."

A traveller passing through any of the beet growing sections of the country seeing the many families working together in the fields is prone to look upon the busy scene with intense satisfaction. He regards with approval the evident pros-

perity, the achievements of such a great industry and its place in the productive wealth of the country. He sees the children in the healthful out-of-doors working beside their parents and under their care. Content and pleased with this superficial view he passes on absorbed in other affairs.

Investigations and surveys of the real conditions of life in many of the rural districts where seasonal agricultural work is carried on reveal sobering facts that should awaken interest, and lead to

ELEVEN-YEAR-OLD BOY CULTIVATING PEAS—SCHOOL IN SESSION.

helpful service in behalf of the colonies of migratory immigrant families at work on the farms.

In *The American Child,* November, 1919, is found an illuminating article entitled, "People Who Go To Beets." This is a report of a study of labor in the sugar-beet fields of five counties in Michigan. In this investigation extensive child labor was found, wretched living conditions and exploitation of foreign labor.

Children were found working continuously in the beet fields often 14 hours a day, and there were many of them, as about 600 children were counted in the 133 families visited. In this work children are regarded an asset. "As one weeder put it: 'Poor man make no money, make plenty—children—plenty children good for sugar-beet business'."

One of the inducements that brings the parents to work in the sugar-beet fields is abundance of work for the children, not the beneficial work which can be done out of school hours and is suited to their strength, but hard, unremitting toil, early and late, and at the sacrifice of more than four months of school.

To procure workers for the beet fields, the labor agents visit the foreign sections of the large industrial cities every winter. "Much is promised—easy work, good pay, free transportation to Michigan, fine houses, clear running water, free rent, free fuel, a large garden, and above all an opportunity for every child to work and help the family save money. These promises are frequently exaggerated to a preposterous degree.

"The people who the agent addresses are foreigners, usually peasants from the old country, who have come to

America to better their fortunes. They have large families, live in congested quarters of the city, work hard and often are anxious to get back to the soil which they understand so much better than they do the founderies, shops and mines. What they hear sounds good, so they throw up their jobs, pack their belongings, take the children out of school and migrate to Michigan."

Instead of "fine houses, clear running water and large gardens" what the people more frequently find is thus described: "'Anything is good enough for the Hunkie,' and consequently, living quarters, the only thing the farmer supplies, are for the most part unspeakably wretched. An old woodshed, a long-abandoned barn, a cleaned-out chicken-house, and occasionally a tottering ramshackle farmer's house are the common types. Fourteen families of four and five persons, and four families with from six to nine persons were found living in one-room shanties. One family of 11, the youngest child 2 years, the oldest 16 years, lived in an old country store which had but one window; the wind and rain came through the holes in the walls, the ceiling was very low and the smoke from the store filled the room. Here the family ate, slept, cooked and washed. In Tuscola county a family of six was found living in a one-room shack with no windows. Light and ventilation were secured through the open door."

Disappointments and disillusionment through unfulfilled promises always provide fertile soil for discontent and unrest. Especially is this true when one person does not understand the language of another. Neglect of these foreign speaking groups in our country and leaving them to themselves with their grievances unnoted and their difficulties unheeded will bring serious results.

The child crawling along the long beet rows day after day, and for 14 hours each day, may prove in the near future a real menace to society, if untaught, ignorant and neglected, he grows up into manhood embittered in his inmost

A six-year-old "Joe" pulling beets on a Colorado ranch. This work is very heavy for small children and should have public opinion declared against it.

soul with the hardships and deprivations of his childhood. He may be an eager assenting listener to any revolutionary utterances, and become the easy prey of the anarchist, the I. W. W. or other radical leader. He may forget entirely the part that his parents had in placing too heavy burdens on the young shoulders and think that the whole responsibility for his childhood wrongs should

rest with the government, or the church, or society in general.

It is not safe to neglect children.

This report records a notable exception to the general rule in the living conditions provided for the families. The Owosso Sugar Company has built a number of uniform four-room cottages and some double cottages, with running water in the kitchens and electric light connections. A two-room school is also provided, the company paying the salaries of the teachers, who are under the supervision of the County Superintendent.

California with its vast extent of territory and varied climatic and soil conditions furnishes a large variety of agricultural industries—in fruits, and cotton, and rice, and vegetables of all kinds, including the beets. Vast numbers of migratory foreign families have been attracted to this state. "About ninety per cent of all the foreign born who come to California are laborers. Many of these live in the labor camps which are scattered throughout the state."

In 1913 the California Legislature established a State Commission of Immigration and Housing with the expressed purpose "to protect and aid immigrants in California." The results of the work of this commission have been remarkably beneficial in the changing of the character of the camps all over the state. "No sooner had one of the big Imperial ranches changed its plane of living through model housing than a truck was somehow provided to take the children of the camp to a distant school. No one knew just why the idea came and was acted upon; no one had thought of it when those children had slept under bushes and at night had tied their clothes to fences to keep them from being blown away."

During the trying years of the great war which came close upon the thorough establishment of the work of the commission, "Throughout the state there was not a labor strike during these years, there was not a single serious labor disturbance, and all minor labor controversies were quickly and easily settled. It was to a great degree the lesson of the Wheatland riot brought home —that the determining factor in labor troubles, the factor which often precipitates chaos even when all the conditions are satisfactory, is the matter of poor housing."

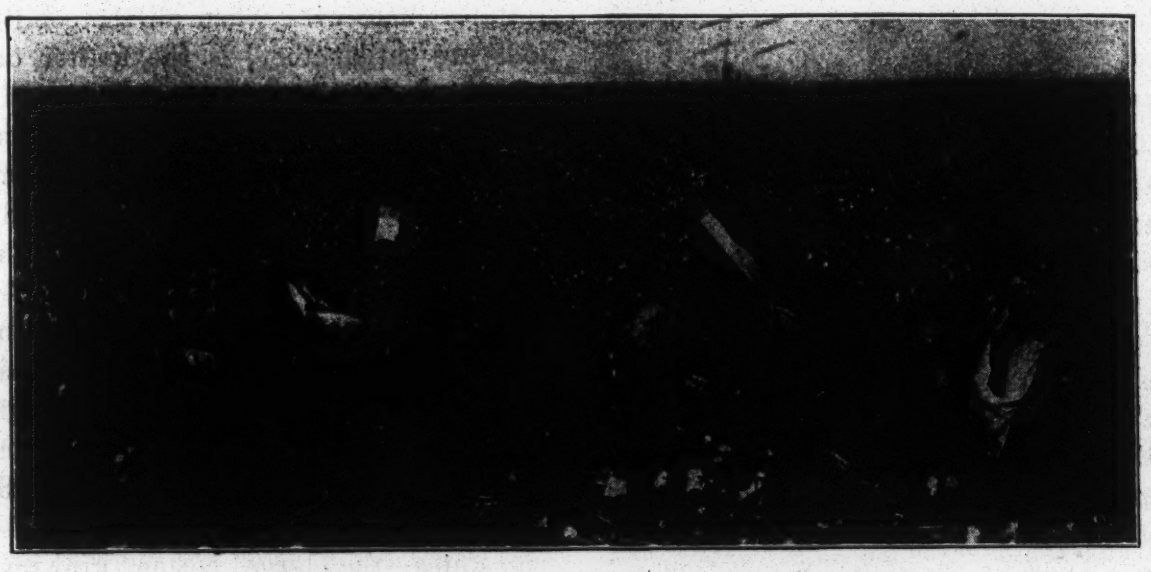
These statements are quoted from an interesting article, "California's Labor Camps," in *The Survey*, November 8, 1919, the first of a series of articles on nation building.

That many children are employed in the cotton and tobacco fields of America is indicated by a study of the census of 1910. Of the total number of farm laborers from 10 to 15 years of age 81.8 per cent were found in thirteen Southern states—the large cotton growing states of Texas, Georgia, Alabama, Mississippi, North and South Carolina, each reporting over one hundred thousand children engaged in agriculture, Texas leading with 160,643. More children are picking cotton in Texas than in any other part of the country. The proportion of children to adult workers in the cotton fields is very high, and the children begin work very young.

Louis W. Hine in "Present Conditions in the South," tells of little seven-year- old Ruby who "stopped picking long enough to say, 'I works from sun-up to sun-down and picks 35 pounds a day.' What ambition will she have, as the summers repeat themselves, to do

more than this automatic picking? Her brothers and sisters and father and mother all pick, too."

The economic situation of the tenant farmer who works the rented farm for a year or two and then moves on is a difficult factor entering into the child welfare problem of many of these Southern states. One-half of the farmers in Texas are renters, who work the farms for a year or so and then move on. This roving manner of life works injury to the children, interfering seriously with their education. It inclines them to



CHILDREN OUT OF SCHOOL PICKING COTTON.
Father, mother and five children (5, 6, 10, 11 and 12 years old) pick cotton.
"We pick a bale in four days."

restless and unsettled habits of mind, and tends to make them grow up ignorant and indifferent, without ambition for further improvement.

In "Farm Children in Oklahoma" (Child Labor Bulletin, May, 1918) we read: "Tenants constitute the largest class of people living in the rural districts. To improve their condition in life is a fundamental social necessity. Those in the South came largely from the cotton states where their people before them were renters. They own nothing but what they can put into a wagon and drive off with. They have had very little schooling themselves and are indifferent about the education of their children. They have never cultivated anything but cotton and do not want to raise anything else. Very few have vegetable gardens of any description. Their supply of meat, milk and butter they buy or go without—most of the time the latter—and a great many of them are actually on the border line of starvation."

In *Child Welfare in Oklahoma,* (pp. 132, 133), the complete report of the recent state survey conducted by child welfare specialists, is the following: "In the springtime we find the children aiding in preparing the soil for the planting of cotton, corn, grain, sorghum, etc. As soon as these crops are up we see them hoeing, weeding, and cultivating Frequently children are seen doing work, especially in the handling of teams and cultivating, that is far beyond their strength. At harvest time we find them shocking wheat and oats, shucking the corn, and picking the cotton. The work is hard and the hours long. It is

no uncommon sight to see the whole family, father, and mother, and children as young as five years going down the cotton rows, dragging long bags fastened about the neck and shoulders, picking from dawn to dark. When one sees the children robbed not only of their schooling but also of their right to normal childhood where play has its legitimate part, it is then he recognizes the injustice of a system that makes their exploitation necessary in order that the family may live."

At least one-third of the Kentucky tobacco farms are cultivated by tenants. Many of these renters, because of the pressure of poverty and indebtedness are led to move frequently, in the hope of bettering their conditions. They are unable to hire outside help and have but little opportunity for education.

According to the federal census of 1910 this state was credited with 62,692 child workers, of whom 82 per cent were agricultural laborers, most of them on home farms.

Kentucky leads the states in the production of tobacco. This forms about one-fourth of its agricultural products. Children help in all the different processes of tobacco culture, planting, hoeing, cultivating, worming, suckering, topping, cutting, spiking, housing, and stripping. In the fields, a child of nine is considered a "hand," working as many hours as the older persons.

In 1916 an investigation of child labor conditions was conducted in seven rural counties of Kentucky under the direction of Dr. E. N. Clopper, Northern Secretary of the Child Labor Committee. In his interesting study, "Farmwork and Schools in Kentucky," he relates the following instances showing why these children toil. In the first is the tenant who, burdened with making a living, regards the work of his children an economic necessity; in the other, the prosperous farmer who, chiefly concerned with making money, regards the work of his children a financial investment, saving him much in dollars and cents.

"In the Southwestern part of the state, for instance, a certain tenant lives with his wife and five children, the oldest of whom is 11 years of age, on a small farm having had nine acres in tobacco and fourteen in corn last summer. Last year was their first season on this place and they received one-half of the crops in return for their labor. No help was hired, but the nine and eleven-year-old sons worked with their father in the fields. Last autumn when the school in the vicinity was visited, the register showed that out of the 74 school days that had then passed since the opening of the term early in July, these two boys had each missed 45 days—more than two school months. The entire absence of the older boy was due to tobacco culture, and his nine-year-old brother had been out 25 days for the same reason, and 20 days because of illness."

"A man who is the father of six children and owns a well-equipped farm, raising corn, tobacco and live stock, is building a fine new residence. His 17-year-old daughter is the only one of the family who had been in school this year at the time the local school was visited, and she had then been absent more than three months; the 10-year-old son worked regularly on the farm and the 13-year-old daughter helped about the house. The father said: 'With all these crops on my hands and a new house building it is either keep the children out of school to work or hire help, and I couldn't afford to do that.'"

Said a father on one of the tobacco farms, "That is the advantage of the tobacco crop—every child is a hand." This fact suggests the possibilities of exploitation of children wherever tobacco is grown to any extent. Miss Ruth McIntire in her pamphlet, "Children in Agriculture" calls attention to the children who work during the summers on the "shade-grown" tobacco fields of Connecticut. Reporting an investigation made in 1917, she says: "The number of child workers, between the ages of 8 and 15 inclusive, were counted on less than half the tobacco farms in the State, and were found to total 1,458. Two-thirds of these were between 8 and 13. The children's work consists in picking tobacco in the 'tents' where the air is very hot and heavy, especially under the high plants which keep off any currents of air that may be moving; in sometimes dragging the heavy baskets out to the end of the rows where the leaves are loaded into wagons; in working in the drying sheds where the boys are used to hang the laths in place on the rafters, and the girls to stand at tables preparing the leaves for drying. Most of the growers reported an average of nine and one-half hours of work daily."

A SIX-YEAR-OLD COTTON PICKER.
Photo taken in October during school session.

When we consider the great amount of labor and effort required in the culture of a plant having neither medicinal nor food values, which so rapidly exhausts the soil in which it is grown, and so frequently injuriously affects the nerves of the user after it is finally a finished product, the question naturally arises in the mind, why this waste? These children who work in the tobacco fields early acquire the tobacco-using habit; and to the growing child, the nicotine is especially hurtful.

Much of the work which is done by children on the farm is a distinct advantage to them, and develops both body and mind, if suited to the strength of

the growing boy or girl. The chores about the house and the barn, the care of the poultry, and the lighter forms of work in garden and field which may be engaged in outside of school hours, are decidedly beneficial. One of the defects of city life for children is the lack of suitable activities out of school hours, as the perplexed fathers and mothers of many energetic city boys can testify.

Every one should read, "The Joy Ride That Pays" in the *Red Cross Magazine*, February, 1920. It tells of the pleasures and achievements of the boys' and girls' agricultural clubs, with their fitting emblem of the four-leaved clover and its four H's, representing the "equal training of the head, the heart, the hands, and the health." From this article we quote: "Herein lies the difference between the work of the Junior clubs and that child labor which we are determined to abolish from the land. Child labor exploits children for the benefit of somebody else; club work exploits pigs, and soil, and government agents, for the benefit of the children. * * * Best of all, the member is his own boss. And anybody who has ever been a boy or who has mothered or even sistered one knows that he has, somewhere in his internal economy, an automatic safety valve that keeps him from working too hard, if he is his own lenient employer."

We have seen the needs and hardships of the child toilers who work that others may eat. These weary children, as well as those more favored and more happily situated on the home farms, are very dear to the Master Who loved the country-side walks with His disciples, and Who drew lessons from the grain by the wayside, the lilies of the field, and the birds of the air.

"The wind comes whispering to me of the country green and cool—
Of redwing blackbirds chattering beside a reedy pool;
It brings me soothing fancies of the homestead on the hill,
And I hear the thrush's evening song and the robin's morning trill."

CHILD WELFARE IN EGYPT.

(Continued from Egypt Special Number.)

By Ida B. Whiteside, Luxor, Egypt.

Now what is the present school system? To quote the report again, "Education in Egypt resembles an inverted pyramid. The financial situation in Egypt has until recent years precluded any broad treatment of the educational needs of the country's available funds have been used preferentially in developing the Europeanized system of schools for the wealthier classes, and but little in consequence has been done towards the provision of vernacular education for the masses of the population." So in our examination of the present system, we shall begin at the top instead of at the bottom.

At Alexandria there is Victoria College, an Institution which prepares the sons of the wealthy for Oxford and Cambridge. In Cairo there are good Government schools of law, medicine, pharmacy, commerce, engineering, and normal schools for men and women. Below those are the secondary schools, a certificate from which is necessary to enter any of the technical schools men-

tioned first. The Government has three such schools in Cairo, two in Alexandria, and one each in Assiut and Tanta. They give work in the English and Arabic languages, mathematics through trigonometry, history, physics and chemistry, perhaps the equivalent of two years of college at home. The graduates either go on to the higher schools or obtain clerkships, mostly with the Government. Besides these, special committees, largely Coptic, maintain two secondary schools in Cairo and twenty-two in other places. Most of these are really of intermediate rather than secondary grade.

Below these are the Primary schools, of which most of the larger villages claim one or more. Thirty-one are conducted by the Government, thirty-four by local governing bodies, and sixty others are private enterprises. A few are connected with our own churches. The Mission has eight such schools and the one secondary school, Assiut College. In the Government schools the last period of the day is devoted to religious instruction. In twenty of the thirty Government primary schools, there are over fifteen Coptic Christians in attendance, and a special religious teacher of their own is provided for them. The religious teaching for the Moslems in Islam is compulsory, but for the Christian boys, the Coptic doctrinal lesson is voluntary. In schools where there are less than fifteen Coptic boys they are allowed to go home. In the Coptic primary schools a weekly hour of instruction is often given in the doctrines of their church. In our own schools of course the Bible is taught every day as part of the course, and also a daily chapel exercise is held and a Sabbath School. Altogether there are 1130 primary, secondary and technical schools with 155,130 students.

All these schools are for boys. There are in Cairo and Alexandria and a few other towns 4 Government and 33 other primary schools for girls, where the education is along the same lines as that given in the boys' primary schools. Also our Mission has seven primary and three secondary schools for girls besides the College in Cairo. We do not follow the Government program so closely in our girls' as in our boys' schools, but yet it is very much along the same line. A primary school corresponds to a grade school at home, only that English is taught as a foreign language and sewing forms part of the curriculum for girls. In the larger towns the Copts have primary schools for girls using the Government program with little or no religious instruction.

Next on the list comes what the Government calls elementary schools or "maktabs." Their definition is, "A school in which suitable education is provided exclusively in Arabic for Egyptian children between the ages of six to eleven years in accordance with a syllabus prescribed or approved by the Ministry of Education. This syllabus shall include at least, instruction in religion (Islam) reading, writing and arithmetic, and such other subjects as the Ministry of Education may determine. At present there are 663 such schools under Government control, containing 39,178 boys, and 16,388 girls. Besides this, there are 7000 private schools containing 300,000 boys and 34,000 girls.

The Commission's report says of these, "The vast majority of these have, however, little educational value, and are unsusceptible of much real improvement. The conditions in most casts are deplorable; the buildings are often mere hovels; the children are huddled to-

gether under most unsanitary conditions; over ninety-five per cent of the children are suffering from opthalmia; the teachers are ignorant and incompetent; sometimes they are themselves illiterate; the simplest requirements as regards equipment are generally lacking; the instruction is frequently limited to memorizing the Koran; work is carried on amidst a deafening babel."

The Director-General of the Department of Public Health wrote about a public school in Zagazig as follows, "This is only one of the many cases in which scholars in private schools are crowded together under conditions which would not be permitted by this department in the case of a stable or a cowshed. That permanent injury is being done to the health of large numbers of children in such private schools is undoubted, and it seems difficult to believe that the matter can be left much longer without a legal remedy."

Of course the vast majority of these schools are Moslem. The Government gives a coveted exemption from military service to any one who has memorized the whole Koran, and who supposedly is to be a religious teacher. So the children flock into the "kuttabs" where, to quote Lord Milner, "The children learn a little reading, less writing, and the repetition of the Koran from masters who are ignorant of the very rudiments of the art of instruction. To get by heart a certain quantity of the Sacred Volume is the main object of the whole course. Now this is not only not education. It is not even paving the way for it, except in so far as there must always be some advantage in learning the letters of the alphabet. But to sit on the ground swinging your body backwards and forwards and continually repeating in a monotonous chant, a quantity of matter which you are taught to regard with religious reverence, but never taught to understand, is, if anything, an anti-educational process. If the object of true education be intellectual gymnastics, if it be to exercise and render supple the joints of the mind, then this system is its very opposite, for it tends to stiffen them. It is not calculated to enlighten but to obfuscate."

And Lord Cromer says, "The influence of the kuttabs has hitherto tended to divert the children of the poor from their natural avocations in the fields or the family work-shops, and to embark them upon a career generally lapsing into mendicancy. The children flock to the kuttabs, not to receive instruction which will fit them for their position in life, but to commit to memory the whole of the Koran, and thereby to escape from liability to military conscription."

The Government plan for the elementary schools of the future has for its goal "to make provision in every town and village, within a lapse of not more than twenty years, in well built elementary schools, efficiently staffed for 80 per cent of the boys and 60 per cent of the girls between the ages of six and eleven years. We are of the opinion that these percentages may be regarded as the limits for which accommodation need, as a practical question, be provided, after allowing for a constant proportion of absentees and for pupils in attendance in primary and other schools, and after taking into consideration the still prevalent prejudices of large sections of the people against the education of girls."

This would cover 10 per cent of the total population. The plan is that education in these schools shall be free and that there shall be separate schools, or

at least rooms for girls. The religious instruction will be Moslem, but Christians can be excused from it on the written request of their parents. It is not considered possible to enforce a compulsory educational law at present, but by asking no fees and giving proper encouragement, it is hoped to fill the schools. New arrangements are to be made each year by the Provincial Governments to accommodate one-half per cent of the population more than the year before, so that at the end of twenty years the ten per cent of the population shall be receiving a good every day foundation in the three R's. Not a very high ideal nor a rapid one, but could it be forced any faster, remembering the indifference or even hostility on the part of the great majority of the parents, and the very small number of properly qualified teachers? At present, out of the 14 Provincial Councils, 13 have men's elementary training colleges, and ten have women's. The Ministry of Education has one for men and one for women in both Cairo and Alexandria. The annual output of certificated teachers from these schools is at present 350 men and 170 women. At present about 1900 men and 300 women are holding the elementary teacher's certificate. To provide a qualified staff for the 6000 boys' schools and 4000 girls' schools called for by the new 20-year program of the Government about 20,000 trained men and 12,000 women teachers will be required. By comparing these figures you can see one very good reason why the schools cannot be started more rapidly.

At present the primary and secondary schools, Government and otherwise turn out largely one class of men, the Effendi class, young men who seek clerkships or professional pursuits, but who rarely will return to the land or to any form of hand labor. The son of a peasant, as soon as he has been two or three years in a primary school and knows a little English, considers himself above helping his father on the land and will sit around doing nothing rather than earn an honest living by the sweat of his brow. These elementary schools aim to teach the masses to read and write, to awaken their minds to see and investigate what lies around them, and to be ready to try new methods and ideas in their work, and to release them to a certain extent from old superstitions and prejudices without raising them above their natural station in life, to do about what the old-fashioned district school has done and is doing at home. Of course for any boy who shows special ability or desire to advance to the other schools, there will be opportunity if he is willing to work for it. But the Government wants a more intelligent peasantry who will understand and co-operate in all forms of agricultural, civil, and social betterment instead of as at present, fighting such reforms.

There are also 7 Government trade schools and model work shops in the larger towns of Egypt, 8 private technical schools, and 12 conducted by the Provincial Councils. Three of these in Cairo are for girls. In the local school here there are four classes. The boys are taught leather, iron and brass work, shoe-making, painting, the machinist and other trades. The necessary instruction in practical drawing and mathematics is given. A first-year student receives 5 cents a day, a second-year, ten cents, and so on, the last receiving 20 cents, about half a day laborers' wage. All the books and material are furnished by the school. Altogether the Government spends 29 per cent of the total budget,

only, for education. Surely had England done all her duty during the past forty years, there would not be such widespread ignorance today. That is one large cause of the present unrest.

This is the present and future scheme for the Government schools. Now what other agencies are at work? We have already mentioned the Moslem kuttabs. The great majority of the boys in attendance never advance beyond them, and leave school with an ability to repeat the Koran by rote, and to read and write. A few go on and finish the true Moslem education at El Azhar in Cario, the intellectual center of the Moslem world, which before the war had 17,000 students. Its curriculum includes the Koran and Lommentaries, the Traditions, Moslem law, Arabic grammar, rhetoric and forensics, arithmetic and a little geography. The true Moslem believes that the earth is flat and stands still. When I visited the Azhar some years ago with Dr. Hunt, we saw a beautiful transit instrument such as astronomers use in obtaining the exact time from the motion of the heavens. Dr. Hunt asked if they used it. "Sometimes." "And do you teach that the earth is round and rotates or that it is flat and stationary?" "Whichever the pupils wish to learn." The Azhar is a great mosque, with court yards within court yards and many pillars. Each student seeks the Sheikh he chooses and sits with his circle of pupils on the floor beside a pillar. Many of the students from other countries who are poor, sleep in the Azhar in the courts. It used to be that a man could spend a life-time studying in El Azhar, but at present a twelve-year course is given and hopeless students are dismissed. The graduates and under-graduates who go out from the Azhar become the religious leaders, readers in the mosques, teachers in the schools, etc.

Another distinct set of schools in Egypt are conducted by the French and Italian brotherhoods and sisterhoods of the Catholic Church. Every town of importance has its Catholic boys' and girls' schools. They give an elementary course in Arabic, French and Italian, and a great deal of sewing and fancy work in their girls' schools as a rule. They have in Cairo higher schools for girls. The boys' schools mostly follow the Government program. Just how much religious instruction is given I do not know, but the Moslems prefer their schools to ours as a rule. Also the wealthy Christians often send their girls to the higher Catholic schools in Cairo because of the French, embroidery and music.

Now what of our own educational work? I have already told of the work of our boys' primary and secondary schools. They follow the Government program with the addition of the religious instruction. We also have a good Commercial school in Alexandria which attracts boys of all nationalities and has done good work in winning them to Christ, as well as in turning out young men into business life with a good training and honest principles.

Assiut College, our secondary school for boys, is one of the biggest mission opportunities and most successful means of reaching the people of Egypt that I know. Its enrollment this year was 619. Not only are hundreds of the boys themselves won to Christ, but while in College they carry on village preaching in 20 or so places in and around Assiut. Also they go out from the College both as graduates and undergraduates to work for Christ and for Egypt either

directly as pastors, evangelists and teachers or indirectly as they have opportunity in whatever calling they follow. There are, of course, disappointments among them, and not all meet our expectations, but the majority are doing a work we can be proud of, and a work that the missionaries themselves could not duplicate. A few missionaries working in the College are multiplied many fold in the work done by the boys.

(To be continued).

"THE LONELIEST WOMAN IN AFRICA."

By a Contributor.

News of the death of Mrs. Christina Forsythe, the missionary W. P. Livingstone immortalized as "The Loneliest Woman in Africa," at her home in Rothsay, Scotland, last February was recently received by her friend in America. A few years before she had returned from one of the most glorious triumphs in missionary history. Broken in health, she was forced to undergo a surgical operation, the shock of which killed her.

CHRISTINA FORSYTH OF FINGOLAND.

When the true history of Africa is written, the name of Mrs. Forsythe will occupy one of the most conspicuous places in its pages. How she went into one of that continent's darkest sections, lived for thirty years among a band of semi-savage and totally heathen Kafirs, and finally brought them to Christ after others had failed, is a story of superhuman self-sacrifice.

A blighted romance probably gave Mrs. Forsythe to the Church and those benighted natives. As the daughter of John Moir, a prosperous Scottish farmer, Christina Moir fell in love with a young man who was studying to become a banker. It was common knowledge that they expected to be married after he had completed his education. When the student was called to London to finish his studies, however, Miss Moir watched in vail for letters. Some years later he returned, but the missing letters were not explained at that time.

Soon afterwards Christina Moir met and accepted Allan Forsythe, a promising young mining engineer. Before the wedding, however, he was called to South America, and the young Miss Moir received her first experience as a missionary in Africa before he returned. She was appointed a teacher at the girls' school at Emgwali. Soon after reaching that station she was transferred to Paterson, some miles away, owing to the illness of the resident missionary's wife.

Miss Moir, then 34 years old, endeared herself to the ambitious natives. Her pupils called her "Smoyana" because they could not pronounce her own name. After serving at Paterson for three years Miss Moir returned to Scotland, only to find the old romance risen like a ghost from the grave to mock her. The young student, her first love, had written many letters, but they had been intercepted and destroyed by a jealous girl. It was too late for explanations, however, for

Allan Forsythe had returned and claimed his bride. Mrs. Forsythe's married life was short. A year after the wedding her husband was drowned while they were stopping in South Africa.

During Mrs. Forsythe's great grief an old Dutch woman slipped into her hand a note, which read: "Thy Maker is thy husband." Forthwith she wrote to the Mission Board of the United Presbyterian Church of Scotland, offering her services as a missionary without pay. A few weeks later she was ordered to report at Paterson again.

A GROUP OF FINGO MARRIED WOMEN OUTSIDE THEIR HUT.

Half jestingly Mr. Davidson, the missionary at Paterson, suggested that Xolobe, an isolated pocket of heathenism some miles away, was without a missionary. "Send me there," was Mrs. Forsythe's immediate demand. Missionaries had gone to Xolobe before and had returned, broken down by their futile efforts to Christianize the Kafirs. In vain Mr. Davidson protested and even the magistrate of the district tried to dissuade her. But a short time later Mrs. Forsythe was enroute to the field of her endeavor.

For many years she lived in little better than a Kraal, or native hut. She paid daily visits to the Kafirs, taking her medicine chest along as a card of introduction, and soon the natives began to call her "the ma of the kraals." Far and wide she went, no journey being too toilsome, but heathenism had been imbedded in the minds of the natives. Once a threat was made to kill her if she did not leave Xolobe.

Little by little, however, the people became interested and she started a school for the children. Some children were permitted to attend but still Christ was not accepted. Polygamy was practised everywhere, but it was as nothing to the hideous initiation ceremonies through which every boy and girls had to pass. "No description of the rites is possible; it is sufficient to say that when the young people emerged from their course of 'training' and license they had lost forever that innocence and purity which are the beauty and the crown of life," W. P. Livingstone wrote in his book, "Christina Forsythe of Fingoland."

Against these things her greatest weapon was prayer and eventually she persuaded some of the natives to pray with her. Converts came slowly at first but more rapidly toward the end. Even Mnyila, the chief of Xolobe, came under her Christian influence, and toward the end of her thirty years in Xolobe the Christian school had grown to such an extent that it was placed under government supervision with a paid teacher.

Her mission had been fulfilled. Xolobe had accepted Christ and His Word. A well-attended church was built by the natives. Polygamy had virtually disappeared and the initiation ceremonies were counted among the things most of the Kafirs preferred to forget. So Mrs. Forsythe, then in her seventies, returned to Scotland.

Thus, one woman, working alone and not seeing a white face for long months at a time, had accomplished the unbelievable. Her death is a severe loss to the cause of Christianity but her work and her accomplishments will live forever.

FOREIGN CORRESPONDENCE

EGYPT.

Minnehaha Finney, Editor, Tanta, Egypt.

A REPORT OF THE WORK IN THE AMERICAN MISSION HOSPITAL IN TANTA.

The work in the hospital is very interesting for the preacher sees new faces every day. I worked at some other places as a preacher but I found that the work in the hospital is of great importance. It is a great, wide and important work for it is not being done inside the building of the hospital only but it is going on at the villages around Tanta.

We have four periods for preaching in the hospital every day. The first period is in the morning from half past eight till half past ten, that is among the people in the clinic. In that period I have to meet everyone that comes to the hospital—men, women and their friends.

Second period is from half past ten to a quarter to eleven for the men patients.

Third period is for the women patients. It begins just at a quarter to eleven and lasts till eleven. Then after that I have to go to the clinic again, if I find some new ones I stay with them to half past eleven or to twelve. Then I go home and spend the time after dinner either in studying, preparing, or to visit a village. I visit seven villages a month at least.

It is very easy for me to visit any village, for I have to take the names of the patients and promise to visit them after they go home. They seem to be very glad when we visit them after they leave us from the hospital.

I have a bicycle so that it is possible for me to visit any village at any time. When the boys see the bicycle they come together to see, so I begin to give them some tracts and cards, then after a short time all the men that are seeing come and we will have a good meeting in the street.

The fourth period is for all the servants of the hospital. It begins every night at half past seven. As the servants are the same each night, Muslims and Christians, we thought that it is better for them to be as a class in a school to study the Gospel, so we have studied Matthew, Mark and Luke to the fifth chapter.

This is the Evangelist at Tanta Hospital, Mr. Murcus Murgan.

We sing one psalm every night and read a part of the chapter with its explanation, and learn a verse by heart, except on Wednesday we learn how to sing psalms and everyone says a verse, then at last we pray together the Lord's Prayer. And on Saturday we read a

chapter that has some teachings for prayer, then everyone prays. The names of the servants are written on a sheet of paper to be called every night, and a weekly report is to be given to Miss Robertson for the absentees. And a monthly report is to be given to Dr. Grant for the whole work of the Hospital for the whole month. It contains the daily figures of the hearers. The daily average of the hearers is about 70 or 80. The Muslims are about 60 and the Christians are about 20.

I wish to say some of the things that happened during the work. Once a Muslim man came to our clinic with two patients of his friends. It seemed to me that he was proud and very rich, having a newspaper and sat upon the chair putting one leg upon the other. I thought at first that it was impossible for me to let him hear anything from the book. After a short time I asked him, "Do you wish to hear the news of heaven as well as that news of earth?" "What do you mean?" said he. I said, "The news of the Gospel" and began to read the first part of Isaiah then from Matthew the fifth chapter. Then the man said, "Do you sell these books?" I said, "Yes" and gave him one. After taking the price he promised to study it. I met him many times after that. He is called El Hag Abd el Rahman. That man taught me a good lesson that I will never forget. When I am not encouraged to speak with someone, I say to myself, "Perhaps he is like El Hag Abd el Rahman."

One of the patients, a woman called Sitt El Nass, called me alone and said to me, "Can you sell me that book and bring another one?" I told her that I would bring her a new one so I took the price and brought her a new Bible. She does not know how to read, but she told me that she will ask her son to read for her these goods news of Christianity. She said also that she cannot say at home that she payed its price but must tell them that she stole it, and she said that many Muslims wish to know about Christianity but they have not the courage.

Once a man called Bast stole my Bible for I have to leave it in the clinic, but he returned it and said that he did wrong, and after two weeks it was stolen again. I brought another one from the hospital and it was stolen; then a third one this week was stolen.

We think that those three persons who took the Bibles are Muslims, and we hope that they are studying them.

REV. MURCUS MURGAN.

The above report is from the pen of our Evangelist, Mr. Murcus Murgan. It is an interesting one to me and I want to place it before our Magazine readers.

This man is one of our keenest and best types of young men. There are many of them and they are products of our Mission schools. Study his face—you will enjoy making his acquaintance. We feel that he is a man through whom God is working in the hearts of our patients. He is full of zeal and is wise in his efforts to show the Gospel to those among whom he works.

Our expectations for growth in two years have been fully realized in nine months, so far as numbers go. Patients have flocked in, sometimes ten, sometimes fifteen and once twenty in one day and every space has been filled so that those who serve were taxed to the breaking point.

The full heat of summer did not fall upon us until the latter part of July and in this we were fortunate for our nurses having come from cold climates suffered less in the long weary hours.

Many serious cases come to my mind that I helped to care for. It would be a tax to write any of them up and a greater one for the Magazine readers to read through for our medical reports have included all varieties during the years of the work in Egypt.

It has been encouraging to hear words of commendation from friends regarding our building and organization and, though we have made only a beginning it seems to be one that is meeting with approval.

My own special part in the work has been varied. It took about six weeks of personal supervision to get the hospital cleaned to the point of equipping. The

various boys and maids worked with a will and with Mrs. McClanahan to direct the house-keeping, mother us all in addition to her two boys it relieved me and made it possible for me to give the work my time and knowledge gained through my years of experience in the work.

I turned the hospital over to the nurses for the more important details of "setting up" for work the first of December. And as I have often said before, "What a burden rolled off my shoulders."

Our home had been hospital too since March, 1914. With gladness of heart Mrs. McClanahan and I turned over hospital supplies from the house to the hospital to go into the general supplies again.

Can you imagine taking over the direction of a hospital without knowing a word of the language used? Such was the problem to be met by our Superintendent. We find ourselves wondering time and again how she did it and only the success that she and her two nurses have attained is the answer. But even that does not bespeak the very soul and body that they have put into the work unsparingly, and only we who have been daily eye witnessess and co-laborers with them can ever half appreciate their patient and unceasing efforts to help build on a firm foundation.

I as a sister nurse give them highest praise.

This month a very welcome addition to their number arrived. How thankful we are to this English nursing sister for coming.

It became necessary very soon after the first of the year to commence increasing our stock of garments, bedding, etc. We wish to thank our former Superintendent, Mrs. Lula Harvey Birbari for anticipating and supplying our immediate needs arising from opening the department for men and boys. She and her friends had sent a very complete and generous supply of splendid garments. I do not know how we should have managed otherwise. It also furnished me with correct designs for drafting patterns. I trust the various Ladies Societies have availed themselves of copies of the patterns which I drafted for all the garments worn by patients in the hospital and which I sent to Mrs. Campbell to be used when making up supplies for the hospital.

During the winter and spring I cut up about five hundred yards of cloth into the different garments, mosquito nets, towels, sheets, maids' and boys' aprons, bandages and what-nots.

Kind friends among the church members here sewed a large number, a Sudanese sewing woman I brought to the house to do some and with my own handiwork we managed to stock up the supply cupboard fairly well, although my ears here the echo yet, "Oh lady, there are no clothes for the women's ward and they haven't been changed for eight days" or some other similar request.

The surgical department has been almost a daily resort, for operations have grown very popular. We think we could out-rival some of the American hospitals in numbers as well as in variety of cases from the simplest to the most serious and difficult ones.

It has been my part to administer about one-third of the anesthetics for the three hundred or more patients that have been on the table. We have lost but one and she died after her people took her away from the hospital as is a well-known custom if the patient's condition becomes critical. However, it was practically hopeless condition to begin with.

Our labors were lightened very materially in the middle summer months by the help given us by Dr. Whitcomb. The quantities of drugs that he prepared, dressings, treatments and laboratory work—all this gave nearly a full day's time to the other two doctors and nurses to use elsewhere.

We gratefully record the many articles of equipment sent out by Mrs. Campbell. We appreciate the fact that these supplies were made possible by the untiring efforts and liberality of ladies of the home church. A personal letter is on the way to Mrs. W. H. Bougher, Columbus, Ohio; the Y. W. M. S., Sixth U. P. Church, Pittsburgh; Miss Kathleen

Littlewood for Y. W. M. S., Mt. Washington; and the W. M. S., Sixth U. P., thanking them for sending much needed articles. The high cost of material there as well as here makes us consider well before investigating just what is the most needed and what we can do without.

We are greatly anticipating the coming of Dr. Moore and family. He is greatly needed as the work has grown quite beyond the possibilities of two men. Drs. Grant and McClanahan will offer up thanks I am sure when they see Dr. Moore on the compound.

HARRIET HOPKINS GRANT.

Tanta, Egypt, Sept. 20, 1920.

SNAKE CHARMING.

In a previous article I told of the snakes in our garden, and of the man who comes to capture them. All the snake charmers are dervishes of the Rifaie order, who claim the power of

MUSA—THE SNAKE CHARMER.

charming and handling them. Some are fakes, whether all are or not, I don't know. This man, Musa, learned his trade from his father, who learned it from his father, and so on back for generations. He never kills the snakes, but puts them in a basket with a bottle shaped neck and cork, and lets them finish each other if they wish. He claims he can smell a snake, and so knows where they are. I almost believe he has inherited some sixth sense that warns him of the presence of a snake, as some people who have an antipathy to cats can detect one hidden in a room. He certainly is immune to scorpion stings and most snake bites, for he allows them to sting or bite him freely, wipes away the drop of blood or poison left, and goes on his way. Every once in awhile he comes to the door, says he smells snakes in our garden. (There are always some there) and asks permission to gather them.

Then he goes along the path, chanting his charm. He adjures the snakes in the name of the founder of his order, to come out. Then he calls on them by the number of their kind, 666, and tells them to come out in the name of Solomon the wise ruler of the creatures. Always the whole chant is prefaced by "In the name of God, the Merciful and Compassionate," as are all Moslem books and speeches. Suddenly he stops. "There is a scorpion, lady, under that stone." He turns the stone over and picks up the scorpion. If it stings him, never mind. He sets it on the wall of the house, and making cross lines before it with his finger, forbids it to move without his permission. It starts to walk off. Then he snaps it on the head with his finger and again commands it to stand still, in the name of Soloman. After repeating this three or four times, it does stand rigid, with its tail stuck straight out in the air. He will go on his way, and come back a quarter of an hour later to find it still standing there pick it off the wall and put it in his basket.

I've always wanted to try and see if I knocked one on the head and harangued it, if it would stand still for me, but I've never had the courage.

Going on beside some tall grass, he says, "There's a snake. Come out in the name of my master, etc. Ah, it is a bad

one." Then he curses it and commands it, and finally goes after it, rolling up his sleeves, and pulling it out by the tail. I never have seen a snake actually come out to him, but I have seen a scorpion come walking to meet him. The snake is put in the basket and we go on.

"Ah, lady, there in that hole is a very bad one, very." Away he goes again, vehemently calling that snake all sorts of epithets, and adjuring it by all he considers sacred, to listen to and obey him. Finally he reaches for it, says it is very bad, and pokes a palm branch in the hole to catch the venom and shield his hand. Then he pulls out by the tail, a big hooded cobra, five feet long and as large as my wrist. He throws it down with a curse for it, and immediately it starts to glide away. He checks it with his stick a time or two which angers it, so it coils and inflates its hood, ready to strike or spit. Holding his sleeve before his eyes, for this snake spits poison, he drives it back, and forces it to quiet down, and finally to practically lick his hand like a dog. Then he seizes it about four inches back of its head, and hooking his sleeve over the fangs, shows us them, and the poison sacs at their roots. It is no "doctored" snake, however it came into our garden.

So he goes on around the house, finding one or two more snakes and scorpions. Finally he says, "There are no more," takes his money, and goes. He has no fixed fee, and he always pretends to be dissatisfied with what is given him. Of course where I give him fifty cents, tourists give him five dollars.

How does he do it? Could I do it if I had the nerve to try? Does he plant the snakes in the garden before hand? Does he carry them concealed about his person? He may plant them sometimes, but often we see traces of a snake for months and they cease after his visit. I have seen him get snakes that could not possibly have been concealed on him, though once we suspected him. He once found a snake in Dr. Philips' house in a store room on the roof that was locked until they entered. Dr. Philips saw the snake under some boxes in a far corner before it was captured.

Mose people, especially those who have not seen him work, laugh at the whole thing as a fake. Some think he does have power to charm them, but attribute the power to evil spirits, and say it is wrong to employ him. My own theory is, that he is immune by heriditery from ordinary snake poison, that he has either inherited a peculiar sensitiveness to the presence of a snake, or else is so familiar with them that he knows where to look for them and has keen vision for discovering signs of them. Then having once found them, he knows how to handle them, possibly having a hypnotic power over them.

Any way, it is entertaining to watch him, and he does clear the garden of snakes, which is a boon, when two hundred girls are running loose in it every day. So we continue to allow him to work when he wishes.

IDA B. WHITESIDE,
Luxor, Egypt.

MISSIONARY CLOTHES.

(By a Scotswoman in Egypt).

Missionary clothes are of all kinds. Some are very smart and up-to-date, and on these my eyes rest with pleasure. But I confess that it is among the venerable garments of the Mission that I seek for "copy." They are not always to be detected by the naked eye. Some are so cleverly disguised that it is only when the missionary proudly mentions the fact that a certain hat is eight years old that one looks at it with a new respect.

Egypt is a great place for using up old clothes. You can bring out practically everything you wear at home and find an appropriate time at which to use it—furs included, though the chilblain season is a short one. But one rarely sees furs on missionaries. Their taste for ornament is often expressed in beads, these being cheap, pretty and native to the country, seeming to satisfy the woman missionary's conscience while gratifying her natural love of adornment. On shoes her conscience is more elastic, the heroism needed to wear shabby shoes in American circles—I am speaking of American missionaries—being considerable. The life, however, is

conducive to economy and resource. More than one woman missionary has been known to come out with an old skirt that was meant to be used up on the voyage, and to return on her furlough several years later wearing it as an esteemed part of her travelling costume. And it did not look so bad as you would expect either. In fact, the metamorphosis of clothes becomes at times positively exciting.

There was a hat I heard of from the fond owner—I should say, from one of the owners. It was worn for a while by the missionary's sister-in-law and then given to her as a present. She used it for a couple of years and then cast about for ideas as to remodelling it. Her younger sister co-operated, with the result that it became two hats instead of one; the crown formed the basis of a charming toque, while the brim had a silk crown added to it and became a nice shade hat. Each sister wore her share in the well-founded knowledge that she had a becoming hat. About six years were consumed in these interesting transformations, but many missionaries can beat that.

It was a nine-year-old hat that enlightened me as to the possibilities of "copy" in the missionary wardrobe. It was pretty, and only accident revealed the fact that it had begun its career on the head of the owner's sister. Having to take the missionary to pay a call in a somewhat lamentable condition of shabbiness, she lent her the hat, and their hostess, on being informed of the fact—for there is no fun in these inventive arrangements unless you can share them with your friends—had presence of mind enough to say that the hat was extremely becoming to the borrower and should be given to her in perpetuity. Perhaps it was a little hard on the original owner—if you have missionaries in the family you must take risks—but of course she agreed. Nine years after, behold the hat, with a fresh flower replacing the original trimming, still holding its own with considerable success!

I have sometimes gone to the bathing beach in company with an old coat which I venerated but could not admire. Its age was lost in antiquity—anything up to fifteen years, I should say. The missionary who wore it was charming, and to watch the sea-breeze curling her hair above this long, prim garment was a study in contrasts. The coat was grim and lank, dating from a time when sleeves and skirts and styles were all as different as they could possibly be from the fashions of today. The lady was graceful physically and up-to-date mentally, with a laugh in her grey eyes and a jest on her lips that did not make her a bit less firm in her grasp of missionary affairs. She was fond of inherited garments, for reasons not unconnected with the fact that her generosity was of larger proportions than her salary, and my friend the bathing wrap was one of two ancient ulsters bequeathed by missionaries on their departure on furlough and used on odd occasions.

Perhaps Egypt is specially kind to old clothes. I watched a missionary one day sitting on the banks of the Nile. Her white frock would not pass any possible standard of modern fashion, and it had been the merest chance that when she needed a piece of silk to line her hat brim the handiest remnant was a bit of an old pale blue skirt. But the opal-tinted river loved her as she loved it, and matched itself to her taste with perfect chivalry, so that her pale face, full of beautiful and haunting expression, stood out like a cameo against the background of Nile blue, and her old white dress shone in the sun like a sea-gull's plumage.

The Mission is rather proud of a costume that has gone over lately to the States. It belongs to a young missionary who had covered her toilet table—made of an empty packing case—with a pretty blue cotton material. After three or four years' wear it still looked well, and she had the courage to make it into a coat and skirt. Cut from a good pattern and finished with white linen collar and cuffs, it looked as pretty in its new character as in its old, and no one but those in the secret would guess its origin.

Let no one suppose that the mission-

aries do not know how to wear fashionable clothes. On the contrary, American tailoring and dress-making are of a particularly smart order, and when the Mission takes itself seriously and mobilizes its resources the effect compels respect. Besides, there are always some young missionaries just out from the States with up-to-date outfits. They come from a land where one can be sure of at least several hot months in the year, and the girls flutter into the Egyptian sunshine in all sorts of pretty linens and muslins, with the small American foot in the pointed American shoe. The Mission regards their finery for the most part with an indulgent and admiring eye, smartens itself up to match as far as circumstances will permit, and leaves it to time and the exigencies of the missionary purse to modify their standard. Often the lesson is learned very quickly. People who used to fit the costume to the occasion with great exactitude, and expected their laundered clothes to be always at the pinnacle of freshness, will travel unmurmuringly with a short supply of luggage, or sacrifice their starched linens and muslins with complete good nature to the sea-breezes and emergency conditions of a holiday camp. I know a women of refinement and good style who frankly owns that whereas she used to consider at least four hats necessary to existence she can now be happy with two. And with the knowledge has come a sense of power and freedom that is in itself an asset. She has, by the way, had some jewelry stolen that any woman would grieve to lose, but to see her serene face and power of enjoying life you would never guess that her worldly possessions had been diminished.

Why should it be left to special circumstances to teach us that life may be simplified without losing its charm? Are the lessons the war taught us to be lost? Or may it not come to be recognized as a good reason for an unconventional standard in clothes and furniture and entertainment—a reason to be frankly alleged—that we want the time and money they represent for the work of world reconstruction, a task which assuredly will not be accomplished without enormous expenditure of both?

E. R. BALLENY.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

OUR TRIP THROUGH AFRICA.

By Mildred McCullough Cummings.

(Readers of Magazine see September number, page 109, and connect this interesting account of the trip to Africa with the visit to Sudan.)

Dear Readers of the Magazine:—

Our African trip is over and we have arrived in India at last. Since leaving New York last January we have covered some 18,000 miles, travelling on thirteen steamers, twenty-seven trains, and sleeping in fifty-eight different places. I assure you we are glad to settle down—but alas, missionaries never really "settle." If I were to give you a detailed account of our trip I fear that it would sound like a geography lesson; however, I shall endeavor to give you a few impressions.

We came by way of France and Italy and arrived in Alexandria about the first of February. How vastly different the Orient is! Everything seems so foreign to us—country, people, animals, language, and customs. We went at once to Cairo and stayed with the Hoymans. We had such a fine visit and of course we enjoyed meeting old friends again and making the acquaintance of new ones. Cairo was quite cold while we were there. Fuel is very scarce and costs a small fortune so fires in the homes are out of the question. At Faggala the young ladies attended language classes with hot water bottles under their sweaters. To show us special honor when we visited the Girls' College a fire was built in the living room. The cold weather combined with the rain we had was a big surprise as we had expected to find Egypt hot and dry.

Egypt is intensely interesting. One day we visited the El Azhar, the most famous Moslem University in the world. Ordinarily they have anywhere from 10,000 to 20,000 students, but since the war this number has been reduced to

about 1,000. The keepers tried to persuade us to take off our shoes before entering the sacred precincts, but as we refused they furnished us with enormous canvas slippers to put on over our shoes so as not to defile the place. They have many wonderful ruins of former glory throughout Egypt—temples and ancient burial places of the kings. Of course we visited the Pyramids and the Sphinx at Gizeh and further up the Nile we had the opportunity of seeing the temples of Karnak near Luxor, the Luxor temples, and those of ancient Thebes across the river from Luxor. We all agreed that the temples of Karnak are the most stupendous ruins we have seen anywhere during our seven months of travel. We stopped for a few days in Assiut with the Hickmans, then went on to Luxor where we visited the Jamisons for a week. The time was all too short, but as we wanted to stop off at Assouan to see the big dam we had to hurry on to catch our steamer.

About March 1st we reached the Soudan where we visited our missions in Omdurman and Khartoum and then steamed up the White Nile to Doleib Hill. When one gets that far south he begins to see the real African Blacks.

Dr. Cummings and my husband, Robert Cummings, with Mr. Oyler study new and strange sounds every day with the natives. I fear our family is getting to sound like the Tower of Babel itself. With the aid of his violin my husband also recorded several native tunes so that Mrs. Oyler might be able to set Psalm words to them for use in the Mission services.

Following two very interesting and profitable weeks at Doleib Hill we again boarded a Nile steamer and after a journey of a week up the river we arrived at a place called Rejaf in the Southern Soudan. On our way we saw hundreds of elephants, crocodiles, hippopotami, antelope of many species, and the most wonderful birds imaginable. At Rejaf we began our 105-mile *safari* (march) through the heart of Africa to Uganda. From Rejaf to the Uganda border the river is not navigable and it is necessary to trek this distance. We secured twenty porters and a cook (?) and started forth. We had to arrange all our baggage in 50-pound loads as the porters would not carry more. These they carried on their heads. Father Cummings and my husband walked and I was carried in a hammock the greater part of the way. The hammock was swung on bamboo poles, and with four porters to carry me I could not have been a very heavy load. However, they complained constantly, and had to have plenty of "bakhshish" or we should have had even more difficulties. One of the missionaries of the Congregationalist Mission in Africa said that his porters seemed very fond of carrying him—they were so happy that they sang all the time. One day as they were marching he inquired of some one what it was that they were singing To his surprise he learned that the words of the song meant, "How much longer do we have to carry this big ox!"

We marched for five days. Government rest houses furnished shelter along the way. These palatial dwellings consisted of mud walls and grass roofs. Small apertures served as windows and larger openings constituted doors. We usually began our daily trek at about four in the morning so as to avoid the intense heat of the afternoon sun. We had a light breakfast before starting and later in the day we rested our porters for an hour while the cook prepared a more substantial one. We finished our twenty-one miles by noon each day and after lunch we slept the sleep of the weary. We found it necessary to eat an early supper and retire immediately afterwards, as through some oversight we had forgot to purchase a supply of candles. With our limited number, three, and two flash-lights we managed to get along.

One night we had quite a scare. Our cook looking very frightened rushed in where we were and finally managed to inform us by many gestures and words that we did not in the least understand, that there were lions about and that we must be protected. He insisted on our porters building fires by our doors and keeping watch the night through. We

slept indoors that night and I assure you we filled every door and window with all available baggage. Consequently we spent a hot and restless night. Fortunately we did not see any of the beasts though we heard one roar the following night and saw their foot-prints the next morning. I learned later that the lions and leopards had recently been doing a great deal of damage in that section of the country.

We reached the Uganda border at last and were glad to board the steamer, such as it was, for several days rest. We had engaged first-class passage, but it was hot and as the cabins were near the engines we slept on the upper deck. One morning they loaded about 150 cows and goats on to our boat. They were packed so tight against our doors that access to our first-class (?) cabins was next to impossible. When it came time to disembark my husband had to climb along the outside rail and walk over a dozen or more cows to get our baggage out.

After leaving Lake Albert we crossed Uganda by motor lorry, to Lake Kioga, where we boarded another steamer. On Lake Kioga a rather amusing incident occurred one night about dinner time. We got into a dreadful swarm of lake flies. They were enormous things and managed to get into our soup and everything else on the table. One has to have a splendid digestion to live in Africa. The natives were not bothered, however. They seemed to have a peculiar fondness for the creatures and as they swarmed about the lights they ate them by the dozens. They evidently did not care to devour them wings and all, consequently the next morning the deck was covered with wings but the flies "were not!"

After stopping here and there, boarding this train and that steamer, we finally reached Victoria Nyanza. We had a lovely trip around the Lake, stopping at Enteobe, Kampala, Muanza and other ports, finally arriving at Kisumu the port of British East Africa (now called Kenia). This section of the country is full of plague, malaria, and sleeping sickness. The latter is caused by a fly somewhat larger than our ordinary housefly, which is known as the tsetse fly. Natives are very susceptible to sleeping sickness and yearly there are thousands of deaths resulting from it in Uganda and elsewhere. The Sese Islands in Victoria Nyanza used to be thickly populated but as a result of this terrible pestilence there is not a soul living on them today.

In Kenia Colony we visited several of the African Inland Mission stations. Mr. Cummings and my husband did a lot of work here among the Kikuyu, Wakamba and Kavirondo tribes. I stayed at a hotel in Nairobi, the capitol, while father Cummings and Robert crossed the Athi plains to Machakos, an A. I. M. station about twenty-five miles from the railroad. Tedd Roosevelt had been over this same territory some years before on his big hunting expedition. The plain still swarms with game and we saw several big herds on our way down to Mombasa, on the East Coast.

(To be continued).

NOTE:—Rev. T. F. Cummings, D. D., missionary to India for several years, recently teacher of foreign language to missionaries, together with his son, Robert and wife, have made a trip to Africa, with a view of obtaining sounds and words of African language. Robert and wife have arrived in India as missionaries.—Editor.

AN INDIAN FAIR.

By Rev. Fred Mitchell.

A mela in India is as great a thing, and much like the county and state fairs at home, and so we were very anxious to visit one of these and see the people and happenings there. Our opportunity came last Saturday when we learned that there was one in progress near Pasrur and that we might go with the missionaries if we wished.

Our party started from Gujranwala early in the morning, and after two hours ride we drove in beside Dr. Maria White, who had been there for some time and was now unable to handle the crowd that was thronging the medical tent—it was so great. Before we could get out of the car we were surrounded by men, women and children who were much interested in us and the car. The ladies

quickly went about their work among the women and children in the women's tent—and there were many wanting to know the Way of Salvation. Each one of us had our work, and soon we were as busy as could be and were eating as much dust as any one. It just seemed that it was impossible for any Christian to be there and not be working for our Lord. When we looked out over that great crowd of people and knew that very few of them had heard and learned about Christ, our hearts just yearned to reach each one of these poor hungering souls for Him. When I was not using the little bit of language that I knew, in talking to the men, I was watching and learning how the older missionaries were working. As I stood looking at the work in the medical tent, I found that every one who received medicine from the Doctor and her assistants, received also a knowledge of that only remedy for the soul—they learned about Jesus Christ. Then I followed Dr. W. T. Anderson and Mr. J. G. Campbell and their workers as they went out into the bazar to work among the men. It was all so wonderful to me, for where ever they could find a little elevated place or box to stand on they would stand up and proclaim the Gospel to the people that thronged them before they could start. It was so different from the preaching at home for the people asked questions and interrupted many times—not always to disturb the meeting but because they wished to know about our Savior.

It was interesting to watch the expressions on their faces as they heard the Word, and we knew that the Lord was working there fore we were all praying, and we knew that His Word shall not return unto Him void but shall accomplish that whereunto He has sent it. When one of the men was preaching the rest of us went out among those who were not in the crowd and sold Gospels to them. Many were sold and will be read by hundreds of people. No one can measure the good that will come from that day's work.

Sometimes I feel that if our Christians at home were not so much afraid of doing work outside of a church building and would go out into the streets and other places and witness for our Lord, that our dear old United States would soon come to really know Him. We have been too much content with reaching only those who will come to our churches to hear, while the command to the disciples in fishing was to "launch out into the deep and prepare for a draught." He did not say, "Stand on the shore and wait for the fish to come to you." Here we must launch out into the deep and I feel sure that this is just as necessary at home. I can say this because I am new here and have just come from the work at home.

These are only a few of the things that we saw at the mela, but I cannot tell you all. But after all that we have seen since coming to India we are so happy that we came and hope soon to be used here by our Lord in a mighty way. Truly "The fields are white unto the harvest"—"but the laborers are few" and the need is that we "pray the Lord of the harvest that He will send forth laborers into His harvest."

FIRST IMPRESSIONS OF THE SIALKOT CONVENTION.

By Miss Helen Anderson.

This is not a report of the convention, in any accurate sense, for I cannot attempt to reproduce here the valuable Bible studies and lectures that were given us there. I only wish I could give you, in the few words allowed me, a vivid, living picture of the unforgettable impressions which stand out most prominently in my memories of my first Sialkot Convention; for I saw it, much, perhaps as you would see it, with unaccustomed eyes.

Tabernacles don't make conventions, but I can't leave out the tents. Two immense circular ones they are, the meeting tent with a capacity of fourteen hundred, and dining tent somewhat smaller. A picture to be always remembered is that meeting-tent at service time with its mass of village Christians gathered together from all corners of the Punjab, and packed together there in closely crowded rows on the floor, the light of the one big central swinging

lamp shining down into upturned eager serious faces. During three daily two-hour sessions that congregation (most of it at least) stayed awake to listen to the preaching of God's word. Here and there in the crowd, to be sure, during a warm night session, you might see a boy, where he could find room, stretched out on the matting asleep, while the sounds of gentle slumber rose from these various quarters of the tent.

But just take a look at the congregation when it is standing to sing. There's nothing for keeping an Indian audience awake like giving them a chance to sing. They love it, and they love the Psalms. Sialkot Convention is an interdenominational institution, but it gives the Psalms full sway—sings them with a vim that drowns the sound of the organ that is trying to lead—but there is a drum or two in the crowd to help keep time. Long into every night, all night sometimes, from all over the convention grounds comes the sound of drums and groups gathered around them singing Psalms of praise.

I wondered sometimes what an American congregation would have thought of the scores and scores of mothers who had come to those meetings with their little children and wee babies. Swarms of tiny tots there were at every meeting, making themselves quite as much at home as if they were in their own little mud courtyards as usual. They tumbled around and played, or wept, or nursed, or stretched their warm little selves out and slept, just as they pleased.

In the dining tent food is served cafeteria style, excellent food at reasonable prices, thanks to a tireless kitchen committee, and an honest and capable Indian Christian head cook. Indian and European foods are both on sale. Everyone stands in the "bread line," buys as he pleases, and then sits down on the floor to eat, beside long low wooden benches which serve as tables.

The first three days of the convention were very hot, then God answered our prayers and sent a cooling rain. It came suddenly Thursday evening while we ate dinner. The dining tent is not rainproof, but it was something of a protection, so we stayed there as long as the rain lasted. There was a good deal of confusion and noise at first, but Dr. Gordon and "Jim" Campbell settled that by getting into the middle of the Punjabi crowd and starting a Psalm. We sang numbers of them, and then Mr. Campbell worked off what was left of the restlessness by turning cheer leader, and leading off in his own enthusiastic way with what we would call a "yell," I suppose, although I never before heard a yell like this one, did you? "To Jesus Christ—Victory, Victory!"

The subject of the convention was "Life More Abundant"—a subject well worthy the study of any group of Christians, but especially well chosen perhaps for the Indian Church; for one cannot be here even nine months without coming to the sad realization that a very great many of our Indian Christians are indeed "babes in Christ"—and sometimes rather babyish "babes" too. They are saved, and for that we thank God, but largely untaught, dependent, ignorant, quarrelsome. They need to realize so much more of their own privilege and responsibility as Christ's witnesses before their non-Christian neighbors, and to learn so much of Christ's power to give victory over sin. Many of them there during the convention, claimed from Christ the blessing which will mean rivers of living waters flowing from within them to give life to desert souls. As the Bible truths of the Holy Spirit were taught there day by day, there was good ground in many hearts where the seed took root, we believe, to bring forth fruit one hundredfold in many barren places in India.

Before closing I wish I could introduce to you some of our speakers. Dr. Clancy, for thirty-seven years missionary to India in the M. E. mission, was chairman of the convention, but you won't appreciate him properly until you get acquainted with him off the platform. You had better join that interested group still sitting, oblivious to discomfort, on the dining tent floor around one of the little tables, for he is pretty sure to be in the centre of it.

Perhaps he'll be telling about the mass movement down in his part of the country, where in his district alone there are now 16,000 Christians, or perhaps he'll be talking about the 19th chapter of Acts, and what happens when twelve new Christians are really baptized with the Holy Spirit.

Then there is Lubhu Mall. Are you acquainted with him? A convert from the outcastes, but a rare Bible scholar and teacher. Few men there are, probably, with hearts so broken as his for India's unsaved. He speaks with fire and conviction, and with a knowledge of the scriptures that seals the truth of all he preaches.

Mr. Nesbitt, too, led us in helpful and stirring Bible reading on the churches need of revival, and her possibilities of powers when filled with the Holy Spirit.

Mr. Garrison, of the Alliance mission, was perhaps the one used especially to bring home to the missionaries their own awful responsibilities as channels of the blessings God wants to send to His Indian church. There were times in those afternoon English meetings, of heart-searching and deeper dedication to service.

Last, but longest to live in one's memory, is Mr. Patterson, of the Scotch mission. Hours of every day and night Mr. Patterson spent in the prayer room, burdened for the needs of the convention, but the things you love to remember about him, are the ever-beaming countenance and his bubbling-over laughter. "You always know how to take Patterson, he has only one mood," said someone, and it seems to be true. At any hour of the twenty-four in which you may happen to run across him, you will find him advertising what glorious joy it is to be a Christian.

These few random snap-shots, taken indeed, by an amateur photographer, and arranged without art, are treasured in her own "memory book" at least, because of the wealth of their associations, and they have been shown to you in the hope that they may help you to share in a little of the joy and blessing of a new missionary's first experience of the Sialkot Convention.

THE ANNUAL MEETING AT SIALKOT, INDIA.

EDITORIAL

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

PROHIBITION AID TO CHRISTIAN MISSIONS.

Universal rejoicing prevails among Christian and Dry people all over America because of the substantial majority in a Dry Congress. Also the retention of the enforcement laws in Ohio by over a *half million.* All over the United States dry victories are reported and judging from the strength of the vote in the election of dry candidates there is every reason to believe stronger measures extending to international interests will grow out of the sentiment now gaining popularity.

Our country has suffered a disgraceful reputation in its merchandise of liquor into non-Christian lands. Such tolerance we believe has spent its day. The dry victories achieved in Scotland and Canada and other parts of the world all testify to the onward march of events of great significance to missions and afford the foundation of hope not only for the eternal erradication of the alcholic traffic, but throughout the world there will be the beginning of better living and sober thinking, and also the world-wide prohibition of liquor will speedily become a fact.

In this wonderful upheaval of intoxicants there is no more potent factor to be benefitted than Christian missions. Intemperance is the most formidable foe to Christianity and in every instance a curse which largely has hindered missionary effort.

Our own Miss Mary J. Campbell since her return to India in 1918 has had wonderful experience in her temperance work. Her time is given entirely to addressing men and organizing temperance societies among the citizens of India. We believe the opportunity to present the gospel has been greatly aided in that Miss Campbell as a leader for a sober India, also becomes the teacher of Christ to the people.

We believe that which we are accomplishing in nation-wide Prohibition aids the missionary where heretofore our licensed liquor traffic was not only a national disgrace but a hinderance to every Christian effort in non-Christian lands. We can not over-estimate our wonderful achievement in becoming a dry nation.

"The people of the nation may thank the Prohibition Party that Prohibition was made an issue in the Presidential Campaign. It was due to the Prohibition Party that nearly a half million letters and personal communications were sent out to that many organizations and well known individuals before the conventions, for the purpose of making it an issue. It was due to the Prohibition Party that the subject was brought up in National Legislative Conference at Washington and Harding and Cox were wired being requested to state their position relative to the Volstead Act and its continuance without weakening.

It was the Prohibition Party that resurrected the famous beer stock of one of the candidates and caused each candidate to seek to the best of his ability, to appear dry to Dry organizations, and it is due to the pertinacious appeal of the Prohibition Party that President-elect Harding enters office more than half pledged to use his influence against any weakening of the Eighteenth Amendment or its enforcement code.

Judging from the experience of the recent campaign, notwithstanding that Prohibition is now a part of the Federal Constitution, and written upon the Federal Statute Books, it would seem that the Prohibition Party yet had a great work to perform in keeping the issue before the people at all times and decrying all candidates from President down to State Legislator and all parties that fail in pronouncement of their intentions respecting the upholding of the integrity of the Eighteenth Amendment and laws pertaining thereto."

WITH THIS ISSUE—THE YEAR'S PROGRAM FOR 1921.

The year's program for 1921 begins in this the December number. The program for mission study as heretofore, has been carefully prepared. It is not our desire to tell how great is the task of a Monthly Missionary Magazine, it is ours to do the best we can. And yet we make claim upon the women of our United Presbyterian Church to uphold and strengthen the efforts made through the Monthly Missionary Magazine. In this issue there are the first chapters of "Bible and Missions," and "The Church and the Community"—the two leading studies for the next six months.

If or not every woman in the United Presbyterian Church studies missions, she owes it to her church to know missions both at home and abroad, and the smallest effort she can make is to try to keep informed concerning the mission work of her own denomination. It is a strenuous task to give to the women a budget of missionary news month by month and that is what our co-editors in our foreign fields are doing for us. It is a constant ever present duty that brings the monthly reports from our Women's Board of Directors. All this is voluntarily done that the great work of our Women's General Missionary Society may be intelligently and successfully promoted.

A subscription to the Women's Missionary Magazine procures for every subscriber information they much need. With this issue every woman should begin the study of the year's program of Christian Missions.

* * *

DAY OF PRAYER FOR MISSIONS—FEBRUARY 18, 1921.

"O Word of God, Incarnate" is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions, February 18, 1921. This program will be found to link readily with both Foreign and Home study books, "The Bible and Missions" and "The Church and the Community." It is now ready and may be obtained at $1.50 per 100 from denominational Women's Board headquarters.

A card with prayer suggestions has also been issued by the Federation and Council and is obtainable, free, at the same headquarters. This card fits an ordinary correspondence envelope and is intended for wide preliminary distribution in preparation for the Day of Prayer. The use of a similar card last year was found to be frought with great blessing.

If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15 the women leaders of the various denominations and formulate plans? Do not forget to use all the publicity opportunities; such as church bulletins, pulpit notices, local press items, posters, announcements at meetings and gatherings, religious, civic and social. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting to be held February 18. And above all pray! Begin now to pray. Use the prayer card and pray daily that God may open the doors of heaven and pour out His Spirit. "The supplication of a righteous man availeth much in its working." "Pray ye, therefore."

* * *

A REMINDER. "WE ARE ALL, ALL HERE!"

This felicitous statement was heard more than once at the Youngstown Convention when it became known that every Presbytery was represented there and responded to roll call, for the first time in the history of our W. G. M. S. Why? Because the Isaiah 41:6 Fund had met the needs of certain small presbyteries in aiding them to send delegates.

Can we make as good a showing next year at Fort Morgan? Yes, if all societies will remember to contribute promptly—not later than February—even with the high cost of railway transportation, it can be done. No stipulated sum

is asked, just what your hearts prompt you to give to this *"Help Your Little Sister"* Fund.

Those splendid Fort Morgan women are hoping to welcome a general delegation in true Colorado fashion: there will be some disappointed hearts if the "Isaiah Fund" does not respond to all worthy appeals for aid: let us do our share and DO IT NOW! Yours for 1921,

JEANNETTE C. ALTER.

* * *

THE MENACE OF UNDESIRABLE IMMIGRATION.

There is a very serious problem awaiting immediate solution, that of the overflow of undesirable immigrants to our doors. It is said they are lined up in Europe by the hundreds of thousands, only delayed by limited transportation. This is "the land of the free and the home of the brave" as founded, but there are people coming to our shores unfit physically and morally to be received.

We can not maintain a "free and brave" government if we have the scum of Europe to inhabit our cities. They are not ready for citizenship nor Christian liberty. We must protect our nation from the refuse of other nations. From reliable sources we learn we have something to fear from this influx. Restricted immigration should be immediately established and enforced.

* * *

"YE SHALL KEEP MY SABBATHS AND REVERENCE MY SANCTUARY—I AM THE LORD." Leviticus 26:2.

One of the best known American statisticians and experts on business conditions is Roger W. Babson. He is one of the laymen who have lately caught the attention of the more thoughtful portion of the public by insisting that nothing but Christianity can save the world from the woeful state to which it has fallen. Recently, in an address at the Boston Chamber of Commerce Mr. Babson reviewed tendencies in this country, called attention to the importance of more thrifty habits, and further said:

"Today the tastes of the people are running to luxuries. They are making, buying and selling the things that will only have a temporary value, which will perish in a short time and which will never be productive in themselves. Now what can be done about it? I say that the fundamental basis of business is the tastes and emotions of people. They determine the desires of men and women. It seems to me it is absolutely foolish to talk about reducing the cost of living by emptying the cold storage plants or by hounding the middleman. Desires and tastes determine the future. Now what can be done to change the tastes and desires of people? History shows they are changed only in two ways. One is by experience. That means men learn only as they suffer. The other great factor has been the religious factor. It seems to me that the only cure, the only thing that will stave off the crash, will be some sort of religious revival which will get men into a different point of view. We must have something which will make men substitute faith for fear, production for selfishness; something whereby our minds may be focused upon making things instead of upon a division of things. The great need of the hour is *more religion, more emphasis on service, more on making rather than purchasing, more on being rather than on simply 'getting by.'* Three years ago I spent a day as guest of the President of Argentina. We discussed why South America with many more resources than North America and settled first is backward compared to North America. 'What do you think?' I asked the president. 'I don't know,' he answered, 'but this is what I believe, South America was settled by men from Spain who came in search of gold, with only a vision for gold; but North America was settled by the Pilgrim Fathers who left England with a vision for God and a desire to serve Him.' May we not kick down the ladder by which we have climbed up."—From The Biblical Review Quarterly, N. Y.

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

Business Address: 905 Publication Building, Ninth St., Pittsburgh, Pa.

"WHAT THEN?"

"He is counting on you."
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at His call.
He is counting on you,
If you fail Him—What then?

"He is counting on you."
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept
"Is this gold not all mine?"
("Lord, I knew it was Thine.")
He is counting on you,
If you fail Him—What then?

"He is counting on you."
On a love that will share
In His burden of prayer,
For the souls He has bought
With His life blood: and sought
Through His sorrow and pain
To win "Home" yet again.
He is counting on you,
If you fail Him—What then?

"He is counting on you."
On life, money, and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day
To your sorrow must say
"I had counted on you,
But you failed Me"—What then?

"He is counting on you."
Oh! the wonder and grace,
To look Christ in the face
And not be ashamed;
For you gave what He claimed,
And you laid down your all
For His sake—At His call.
He had counted on you,
And you failed not—What then?

—Bessie Porter Head.

GRATITUDE.

Our gifts as we present them in our annual "Ingathering" are expression of our gratitude to Him for the many blessings we have received from His hand.

This word composed of only nine letters is very precious in God's sight. His word is full of gratitude expressed by praise and thanksgiving.

Gratitude is sometimes compared to a beautiful tree whose roots are found imbedded in a loving heart, a tree whose leaves shelter all who seek its protection from the scorching rays of selfishness and greed, and whose fruits enrich every soul who partakes of it.

Are we grateful to the Giver of all our gifts? Have we not taken these and enjoyed them without thinking beyond the joy and pleasure they give us. God has given us many commands. If we follow these we will find rich rewards.

"Offer unto God thanksgiving; and pay thy vows unto the most High." Psalm 50, 14.

"O sing unto the Lord a new song; for he hath done marvellous things." Psalm 98.

"O give thanks unto the Lord, call upon his name: make known his deeds among the people." Psalm 105:1.

"Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9.

"Continue in prayer, and watch in the same with thanksgiving." Col. 4:2.

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." 1 Thess. 5:18.

We know the Giver of all our blessings. Let us show our gratitude by—

G—ladly Praising God.
R—ecalling His Goodness.
A—nswering His Calls.
T—eaching His Gospel.
I—nviting Others.
T—hank-Offerings.
U—nreserved Dedication.
D—oing Good to Others.
E—nlisting Every Talent in His Service.

"God's goodness hath been great to all. Let never day nor night unhallowed pass, but still remember what the Lord hath done."

"Bless the Lord O my soul, and forget not all his benefits."

THANK-OFFERING POSTERS.

I wish it were possible to pass on to all our readers the cheer, encouragement and enthusiasm of those answering our request concerning the Thank-Offering Poster.

The letters have been a blessing to the Secretary as she received them. They did not all come in the same mail, so have been a continued blessing, scattered through many days, giving joy through the weeks.

Each letter manifested the interest of the writer in the Master's work, interested herself and using her time and talent in interesting the members of her congregation.

Each letter had the personal touch also. Assuring the Secretary of their interest in her and pledging their support in the work of this department.

The answers to the questions in the August Magazine of course varied. Several societies have had the Poster colored and many have had it placed in a frame. If meetings were held in homes the Poster was taken to the meeting each month and displayed. If the meetings are held in the church the Poster remained all year on the wall as a constant reminder of the desire for this Ingathering. Some congregations have Poster in the vestibule of the church so that all who enter for any service can see the amount set for this year's goal. One society placed it in the Bulletin Board outside the building where all passing by might have their thought directed to the coming Thank-Offering. Different methods were being used in keeping the goal before the members. Some Thank-Offering Secretaries had asked the pastor to tell of the work accomplished by the Thank-Offering and tell the sum that they hoped to give this year. Many secretaries have been given a part on each program and bring a message month by month. This is a splendid method. We do not plow our ground and sow the seed one week and expect to reap the harvest the next week. Neither can we expect a bountiful harvest with short preparation. Looking forward to next year's harvest, let us prepare the soil in the closing days of 1920, sow the seed all through the year and with great rejoicing we will gather the harvest at the close of 1921. *Won't we try it?*

The first ten societies answering the question found in the August Magazine are as follows:

Second, Cambridge, Ohio.
Albany, Oregon.
Middletown, Ohio.
First, Monmouth, Ill.
Oneonto, New York.
East Palestine, Ohio.
San Jose, California.
Fourth, Pittsburgh, East End.
New Florence, Pa.
Bellaire, Ohio.

Encouraging reports are being received. May we realize our slogan, *The Mary Clokey Porter Thank-Offering the very best.*

THE WORKER'S PRAYER.

"O Lord place any burden upon me
Only sustain me:
Send me where Thou wilt
Only go with me;
Sever any tie, but the one that binds me
To thy service and to Thy heart."

God's Promise.

"I am with thee!
Not an hour, without My companionship:
Not a difficulty, without My co-operation:
Not a Red Sea, without My right arm:
Not a mile of wilderness—
Without the Angel of My presence."

—F. B. Meyer.

ALL PRESBYTERIALS ON THE HONOR ROLL.

Let this be the goal for the Mary Clokey Porter Thank-Offering. We know these are very busy days for our faithful Presbyterial Thank-Offering Secretaries, but we trust that they are very happy days as well. You will be happy if each Women's, Young Women's and Junior Society within your Presbyterial has filled out in full the blank sent them and have sent it promptly to you. We hope that each of these societies are able to report an increase in the amount of the Thank-Offering. The interest and enthusiasm of the ones sending the report blanks will be a joy and blessing to the Thank-Offering Secretary receiving it.

Be sure to secure a completely filled blank from each society in your Presbyterial. If so, your Presbyterial will have a place upon the Honor Roll. Last year seventeen Presbyterials had a place on this Roll, a gain of eight over the previous year.

If some of your societies have not sent their reports to you, please write for them today. If no response is received write a second time, then if it is not received send or go for it.

Certainly our societies will want to help their Presbyterial Secretary by sending in complete reports as soon as possible after the "Ingathering." As soon as money is sent by society treasurer to the Presbyterial treasurer, fill the blank and mail to the Secretary whose address you will find at the top of the blank.

The General Treasurer's books of the Mary Clokey Porter Thank-Offering close January 1st, 1921.

All blanks should be returned to the General Thank-Offering Secretary before January 15th, 1921.

All reports are to be mailed to 905 Publication Building, Pittsburgh, Pa.

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them: but let me take a magnet and sweep through it, and how would it draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my fingers, in the sand, discovered no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold.—Henry Ward Beecher.

BE WISE—BEGIN NOW.

When this December Magazine comes to you, the Mary Clokey Porter Thank-Offering will have been held and the gifts of gratitude recorded by society and presbyterial treasurers. This Thank-Offering made up of gifts from many individuals; gifts from north, south, east and west; gifts accompanied with prayer of thanksgiving for the many blessings received from His hand. Prayer also upon the gift as it goes into the work of the Women's General Missionary Society.

When should we begin to plan for the Thank-Offering of 1921?

Should we wait until next fall to plan for the "Ingathering?"

No. God is pouring out His blessings on us daily. We want to thank Him daily. As soon as you give this year's Thank-Offering begin planning for the 1921 Thank-Offering. Plan for the next year's "Ingathering" at the first meeting of your society. Arrange to have the Thank-Offering presented at each meeting during the year. Encourage every woman in the church to use the blessing box and the 1921 Thank-Offering will be the largest in amount and in number of givers in the history of the Thank-Offering Movement.

PRESBYTERIAL TREASURERS.

PLEASE KEEP IN MIND THAT THE MARY CLOKEY PORTER THANK-OFFERING MUST BE IN THE HANDS OF MRS. J. B. HILL, GENERAL TREASURER, NOT LATER THAN DECEMBER 31, 1920.

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS.

At $25.00 Each.

October 15, 1920, to November 15, 1920.

Miss Margaret M. Heazlett, 2220 Perrysville Ave., N. S., Pittsburgh, Pa. By friend, Miss McClester.

Mrs. Ellen F. Burnside, Monmouth, Ill. By her daughters, Mary and Margaret Burnside.

Mrs. Margaret Weed Gillett, Monmouth, Ill. By Rev. and Mrs. Samuel Weed.

Miss Ethel Weed, Monmouth, Ill. By Rev. and Mrs. Samuel Weed.

Mrs. Robert L. Dean, Jamestown, Ohio.

Miss Celia Moore, 2nd, Xenia, Ohio. By her home folks.

Mrs. Mollie J. Kennedy, Route F, Box 295, Fresno, Calif. By a friend.

Mrs. Fred Thomas. By Carnegie W. M. S.

Mrs. Charles E. Mowry. By Carnegie W. M. S.

Mrs. Grace Bricker, Kirkwood, Ill. By Y. W. M. S.

Mrs. Elizabeth Campbell, Blairsville, Pa. By her daughter, Miss Lois Campbell.

Mrs. Mary Calhoun, Blairsville, Pa. By her daughter, Miss Lillie Calhoun.

Mrs. Walter Y. Malcolm, N. 7th St., Indiana, Pa. By Mrs. A. W. Mabon.

Mrs. J. Walter Wiggins, Church St., Indiana, Pa. By Mrs. A. W. Mabon.

Mrs. A. H. Stewart, 626 Church St., Indiana, Pa. By Mrs. J. S. Fisher.

Miss Amanda Anderson, 5018 Friendship Ave., Pittsburgh, Pa. By Mrs. Getty McKee.

Mrs. James P. Lytle, 512 West 172nd St., New York City, N. Y. By Mrs. J. G. McCrory.

Miss Hilda Peterson, 808 South 6th St., Monmouth, Ill. By Miss Ida Woods.

Miss Rhoda Knox, Clarinda, Iowa.

Mrs. James M. McQuilken. By Girls' Mission Circle, Carnegie, Pa.

Mrs. J. R. Linsenmayer. By Class 13 of 11th U. P. Church of Pittsburgh, Pa.

Miss Marguerite Gillespie, North 7th St., Cambridge, Ohio. By Mr. and Mrs. W. J. Gillespie.

Miss Achsa Jackson. By Ellwood City, Anna Milligan M. S.

Mrs. John D. Frazer, 237 Breading Ave., Ben Avon, Pa. By her husband.

Mrs. Henry Millar, 20 Richey Ave., N. S., Pittsburgh, Pa. By her children.

Miss Elizabeth McCormick, 912 Sherman Ave., N. S., Pittsburgh, Pa. By her sister, Mrs. Wm. Nease.

Miss Sarah McCormick (In Memoriam). By her sister, Miss Elizabeth McCormick.

Mrs. J. B. Davis, 4214 8th St., N. W., Washington, D. C. By W. M. S. of Wallace Memorial.

Mrs. Alexina Kyrock, 4730 Darrah St., Frankford, Philadelphia, Pa. By a friend.

Mrs. George Royle, 942 Herbert St., Frankford, Philadelphia, Pa. By a friend.

Miss Pearl Pross, 4620 Lacony St., Frankford, Philadelphia, Pa. By a friend.

Miss Sarah Crossett, S. E. Corner 41st St. and Barney St., Philadelphia, Pa.

Mr. John McLean, 163 W. Susquehanna Ave., Philadelphia, Pa. By his family.

Miss Mary McLean, 163 W. Susquehanna Ave., Philadelphia, Pa. By her sister, Mrs. Scott.

Mrs. Anna Biggerstaff. By her mother.

Mary Smith. By Mrs. Harbison.

Martha Smith. By Mrs. Tucker.

Mrs. D. L. McBride. By 1st Dayton Missionary Society.

Mrs. Elizabeth Collins, 2nd, Xenia, Ohio.

Mrs. Jeanette Anderson, 2nd, Xenia, Ohio. By her children.

Mrs. J. C. Williamson, 2nd, Xenia, Ohio. By Mr. Williamson.

Mrs. Jno. Cooper, 2nd, Xenia, Ohio.

Mrs. J. H. Webster, Xenia, Ohio. By a friend.

Mrs. R. E. Bryson, Xenia, Ohio. By Mrs. George Moore. (In memory of Louise Bryson).

Mrs. Ed. S. Foust, R. R. 2, Xenia, Ohio. By Mr. Foust.

Miss Maude McClellan, Xenia, Ohio. By Mrs. E. H. Carruthers.

Mrs. J. Robert Bryson, 2nd, Xenia, Ohio. By Y. W. M. S.

Mrs. A. Luella Jackson, Xenia, Ohio. By Mrs. J. E. Eavey.

Miss Davida Finney, Coshocton, Ohio. By Mrs. Harriet Collins and Mabel Collins.

Mrs. J. C. Townsley, Cedarville, Ohio. By her sister, Mrs. C. H. Ervin.

Miss Lillian J. Dixon, 1st, Xenia, Ohio. By father and mother, Mr. and Mrs. J. G. Dixon.

Mrs. Homer Mansfield, 1st, Xenia, Ohio. By father and mother, Mr. and Mrs. J. G. Dixon.

Mrs. Robert Dixon, 1st, Xenia, Ohio. By Mr. and Mrs. J. G. Dixon.

Miss Hortense Morgan, 1st, Xenia, Ohio. By friends.

Miss Ruth Tarbox, 1st, Xenia, Ohio. By her mother, Mrs. Frank Tarbox.

Miss Elizabeth Wheeler, 1st, Xenia, Ohio. By Y. W. M. S. of 1st U. P. Church.

(The above six names paid through the Young Women's Society of the First Church, Xenia, Ohio, as Thank-Offering).

Mrs. A. L. Graham, 155 Manhattan Ave., Linden Heights, Ohio.

Mrs. Ethel Andrews, 1st, Xenia, Ohio. By her husband, E. F. Andrews.

Mrs. J. A. Laughlin, 3046 Askew Ave., Kansas City, Mo. By her children and a friend.

Mrs. Margaret Cook McConnell, 723 Clark St., Cambridge, Ohio. By friends.

Mrs. S. Curtis Loverty, 317 Woodlawn Ave., Cambridge, Ohio.

Mrs. Agnes Eagleson, 117 N. Ninth St., Cambridge, Ohio.

Mrs. H. E. McGregor, 217 N. Ninth St., Cambridge, Ohio. By her daughter, Martha.

Miss Helen Mitchell, 111 Highland Ave., Cambridge, Ohio.

Mrs. J. Wilson White, Pleasant Valley, Wheeling, W. Va. In memory of her mother, Mrs. Agnes Fleming Hill.

Miss Emma Elliott, Elm Grove, W. Va. In memory of her mother, Mrs. Nancy Elliott.

Mrs. Eva Hay Powell. By Herron Hill Y. W. M. S.

Alouise Marr. By Herron Hill Y. W. M. S.

IMPORTANT. ISAIAH 41:6 FUND.

The Isaiah 41:6 Fund is intended to help the weaker and smaller presbyterials to a representation at the Annual Convention. If a presbyterial society is able to send one delegate, it is not entitled to help from this Fund. One of the fundamental rules is "to help societies, which would not otherwise be represented."

All applications for help from this source should be made to the Chairman of the Isaiah 41:6 Committee before April 1st. Applications are considered in the order received and those societies receiving help for the first time will be aided first.

When the Committee acts favorably on an application and the Chairman so notifies the applicant, the check will be mailed direct to the chosen delegate in time for the Convention.

Be careful to name the delegate and her home address, so that there will be no delay at the last.

Because of the high cost of meals, it is recommended that the presbyterials secure a fund and provide enough for their representative's meals while enroute and during the Convention. The Isaiah Fund provides the railroad fare to and from the Convention city.

MRS. ADA KERR WILSON, Chairman.
MRS. J. B. HILL.
MISS IDA B. LITTLE.
Committee.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Avenue, - Dormont, Pa.

MOTTO: "PRESS THROUGH."

AIM: "HAVE FAITH THAT RIGHT MAKES MIGHT, AND IN THAT FAITH DARE TO DO YOUR DUTY AS YOU UNDERSTAND IT."

YOUNG WOMEN'S SPECIAL WORK:

Foreign Special: Salaries of Bible Women in India. Amount needed, $4000.00.
Home Special: Salaries of three missionaries. Amount needed, $2600.00.
Miss Eva Johnson, Henderson, N. C. Miss Elizabeth McMillan, Frenchburg, Ky.
Miss Roe Williams, Los Angeles, Calif.

ARE YOU WATCHING—

the mercury of our "Young Women's Special Barometer" rise? It is quite interesting when the figures of previous years are compared with those of the present year: 1914, $421.00; 1916, $511.00; 1917, $761.00; 1918, $720.00; 1919, $579.00; 1920, $795.00. These figures represent our receipts at the close of October these several years. With more than fifteen hundred dollars over previous years to collect for this object, the salaries of India's Bible women and our three home workers, it is well to get a good start early.

Watch for the mark next month. Make the barometer take quite an upward spurt.

Have you begun your course of Bible reading yet? Aim to be a 100% society in everything. Bible especially!

Remember the reading of missionary leaflets to be taken up in the winter months. See how many "fit" societies there will be.

QUIET WORKERS.

We have just passed through the season of colors. In just a few days, the great variety of greens in the forests changed to a riot of colors. No one saw the artist at work, but the eye told us that the act was performed.

The days will soon be here when the window panes will be covered with works of art, castles, forests, mountains, rivers, cascades, and what not, all wrought silently in the night. No one will see the little workers as they skilfully ply their brushes, but we will recognize the fact that Jack Frost and his helpers have been around.

Nature is ever surprising us, performing such wonders and all so quietly. When you were just three years old, you were a wee tot, but at sixteen no one called you that! No one saw you really grow, but only a foolish person would deny the fact of your growth. It was a silent process, covering a period of years.

Noise does not always indicate power. Those who make the most ado about what they are accomplishing are not always the persons who are "setting the world on fire." Great men are the product of some unassuming, painstaking teacher or reticent father or quiet little mother or humble worker. The name of Dwight L. Moody is a household word throughout Christendom, because he introduced so many to Jesus Christ, yet whoever heard of Harry Morehouse from whom Moody chiefly gained his wonderful insight into the love of God? And Harry Morehouse learned to know God's love in fullness through association with a blind man named Murdock. Did you ever hear of that man Murdock?

In the world's reckoning, most of us

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive, New York 27, N. Y.

are bound to be quiet workers. Only a few attain fame. Do you not see how we can be of immense value to others if our quiet work is of the right sort? Some are inclined to belittle their usefulness declaring that they are not more than one talented and their opportunities are so limited. Any power for good that we have is a God-given gift, so should not be depreciated. We can at least do our best. All the "bests" of God's quiet workers added together will make up a magnificent total. An outstanding character may be the product of these silent ones.

One of the greatest failures in society work comes from minimizing small and seemingly inconsequential things. Oftentimes the timid member, the unassuming person is quite forgotten in the plans. Quietness does not signify incapability. No one is incapable who has a zeal for doing good to others, although in a quiet way, and has the love of God in her heart. Perhaps many flowers are left to bloom unseen because of neglect on the part of leaders.

Whether we are really quiet workers or ones that are better known, may we know that God has us rated at our worth. Our concern is that every young woman is attempting to fill her own place whatever it may be. Let us take courage, if we are inclined to feel faint, for "every great name is a tangled composite of lesser names." It is something to be even a lesser name, a quiet worker.

ONE'S MEASURE OF USEFULNESS.

How do we measure usefulness? Is it by the busy life? Paul was a busy man before his conversion, but he had to be blinded for a season that he might open his eyes on a life of usefulness. Do we measure usefulness by our own measuring line of selfishness, being useful to others only when we ourselves will receive the benefit? Do we measure usefulness by the world's measuring line of applause, doing those things which win for us fame and worldly recognition, or do we measure usefulness by Christ's measuring line, of whom it was said, "He went about continually doing good." Usefulness is not a spasmodic doing but a continual doing.

Some may appear to be more useful than others. They seem to have more opportunity for service. But God has saved us all to serve and we, being many, are one body in Christ and every one members one of another, having gifts differing according to the grace that is given to us. These gifts we are to use for the honor and glory of our heavenly Father so that it may be said of us as individuals or as a member of the Young Women's Missionary Society, they went about continually doing good.

When we make Christ our example, we will put away all thoughts of self and think only of others for "even Jesus pleased not himself."

We will measure up to our full measure of usefulness when we can say, "Others, Lord, yes, others," let this our motto be.

MRS. J. C. MOORE,
Prospect Y. W. M. S.

CHEERFULNESS AS ASSET.

"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness. Come before His presence with singing." Nearly all of us have memorized these beautiful words of the One Hundredth Psalm, but somehow we have not seemed to grasp the meaning. We still feel that we must iron all the smiles from our faces and the joy from our voices when we speak of our Father, Who tells us again and again to "be joyful" and to "be glad." Every good father wants his children to be happy and God loves His children with a far greater love than it is possible for an earthly father to love. Take a concordance and turn to the words, "Gladness," "Hope" and "Joy." You will find very long lists indeed.

Did you ever enter a dark, musty room and feel that no one could possibly live in such a place? When you put up the shade and drew back the curtains, what a difference it made; the sunshine came flooding in and transformed the room. The sunshine of a cheery word or a bright smile will hearten a troubled and lonely life. We can all make use of this kind of sunshine if we will.

To each one of us comes temptations and trials! No one escapes. If we are cheerful when trouble comes, it will make life so much easier for others. If we are discouraged and show it at home, it will make the burden heavier for our family and if we wear a gloomy face at school or at our place of business, we make the work of those about us a little harder. Let us, as the boys would say, "Keep a stiff upper lip" and all the dark clouds will be "turned inside out" showing their "silver lining."

If we truly trust in our Father's love and in His wisdom can we, as Christians, be other than cheerful? I think not. No matter how rough the road or how dark the valley we hear His voice saying, "Fear no, for I am with thee." If we can see nothing but the dark days through which we are passing, it must be that we do not trust God or are not listening to His voice.

Paul said, "And now abideth faith, hope, love, but the greatest of these is love." We knew that he meant that all three were essential to the Christian life. Without faith there will be no hope and without these two there will be no love, but with these three our lives will be so pure that they will carry sunshine to all and help hasten the coming of the Kingdom.

Let us put this into practice in our missionary meetings. Instead of coming in the spirit of criticism and jealousy, let us pull up the shade of doubt and draw back the curtains of selfishness and jealousy; let us wash from our windows the fly-specks of self-satisfaction and let the sunshine of love come in.

"Build a little fence of trust
Around today.
Fill the space with loving deeds
And therein stay.
Look not through the sheltering bars
Upon tomorrow.
God will help thee bear what comes
If joy or sorrow."

EDNA M. FRASER.
Rochester, N. Y., King's Daughters.

THE GLAD HAND.

This topic is assigned to the Helen Ferrier Circle which is a young organization. It is about two years old and has nineteen young women in it. The "glad" hand is a much more pleasureable subject than the "cold" hand or the "black" hand or the "assassin's" hand.

The "glad hand" might mean in these strenuous days, these days of unrest, these days when anxiety is spelled upon every face we meet; it might mean the hearty hand shake with a stranger coupled with a few kind words. Words of encouragement do much to extend Christianity.

There are a great many fine churches that are doing a wonderful work, but let me tell of a small town which has under construction two twenty thousand dollar churches. These two churches when finished can not possibly be more than half filled each Sabbath. Why would it not have been better to have built one church with a community house attached where the people could meet any time during the week, where the young people could get together and have their good times?

Each denomination could take its turn holding services, with occasionally a union meeting. There may be too much stress put upon the creed of the church and too little on its value to the community.

The "glad hand" might mean for us all to work more harmoniously and to join forces to fight the devil just as we all closed up the ranks and fought the Kaiser in the recent world war.

Were the Lord on earth today, would He be pleased to see some one church striving to outdo some other church in outward appearance for mere show? Would He not rather see us extend the "glad hand" to saint and sinner, thus making this old world of ours a place where we could enjoy innocent pleasures and learn to love one another?

Another form of the "glad hand" is to not be afraid to smile. There are altogether too many long faces in the world. Who have a better right to wear smiles than the real, true man and woman or boy and girl; those true to

themselves, true to others, more than all, true to their Master.

"There's a wondrous lot of power
In an honest, wholesome smile.
It often starts a blessing
That will travel for a mile.
Why, when hearts are sad and heavy
And the days are dark the while,
You can notice that things brighten
From the moment that you smile.
What the rose is to the bower,
What the jewel to the ring,
What the song is to the robin
In the gladsome days of spring;
What the gold is to the sunsets
That oft our souls beguile,
All this and more to people
Is the glad hand and a smile.
When you see a face that's saddened
By the cruelty of strife
Into which have come the wrinkles
From the toils and cares of life,
Just send a ray of sunshine
To smooth its brow awhile,
And bestow a passing blessing
With the glad hand and a smile."

—From the Helen Ferrier Circle of Traer, Iowa.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

Text-Books, 1920-21.

The Bible and Missions (Senior), price, paper, 47c.; cloth, 67c.
How to Use, price, 15c.
The Bible—What Is It? 3c.
Lamp Lighters Across the Sea (Junior), price, 40c.
Teachers' Guide, price, 15c.

The Church and the Community (Senior), price, paper, 50c.; cloth, 75c.
Text Book Supplement, price, 15c.
Devotional Service, price, 15c.
Mr. Friend of Man (Junior), price, 40c.
Leader's Manual, price, 15c.
Picture Sheet: "Children of the City," price, 15c.
Christian Americanization, 40c.

Prayer Cycle, 1920, 10c. each; $1.00 per doz.
Bamba, 10c.
Budget Cards, 35c. per 100.
Contribution Envelopes, 25c. per 100.

New Leaflets.

The Girl Who Stayed at Home, 2c.
They Brought Their Children to Jesus, 3c.
Lost * * * How? 3c.

Presentations.

The What and the Why of the W. G. M. S., 6c.
Hanging a Sign, 10c.
Christ in America, 15c.
Missionary Clinic, 10c.

The mission study book notes begin in the Magazine with the January number. If you have not yet supplied yourself with a study book for the lesson course, you would confer a great favor on the Literature Department by ordering soon, so that we may be sure of having enough books to fill all orders. Delaying your order may result in not being able to get a book.

Begin now to plan for the Missionary-Leaflet Reading Contest, and try to enlist the members of your society and as many others as possible in the contest. Do not fail to report the results to your presbyterial literature secretary.

1921 PROGRAM FOR MISSIONARY SOCIETIES.

OUTLINED PROGRAM FOR THE STUDY OF MISSIONS.

Price per 100, $4.00; per 50, $2.00; per 25, $1.00; post paid.

Make orders payable to WOMEN'S MISSIONARY MAGAZINE, Xenia, Ohio.

Now ready for mailing

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

Our Father Who hears and answers prayer has taken all our missionaries to Egypt safely to their destination. No word yet received at date (November 16th) from the India party since sailing October 25. On November 20th Rev. J. H. Boyd, Rev. J. and Mrs. Alfred Heasty, Dr. and Mrs. W. T. Moore, and Mr. and Mrs. A. C. Norton sailed for Egypt and the Sudan.

All our young ladies have sailed for their respective places except the Misses Beatty and Beale(both of whom are waiting for their permits to enter the country. You will all be pleased to learn that a new arrangement has been made. The Committee of Reference and Council associated with the Foreign Missions Conference of North America, through their secretary, Rev. F. P. Turner, has made arrangements with the British authorities whereby the forms and applications for permission are to be handled hereafter by the said Committee of Reference and Council. They will make all the investigations that were formerly made by the British authorities. The United Presbyterian Boards are included in the number of Boards that have been approved by the British Government in England. The blanks are all printed and ready for distribution. Each applicant will fill out two blanks. The Committee of Reference and Council will keep one and the other will be returned to the Board making application. This will be used as a permit and also used at the time the American passport is issued. Under this new plan it is hoped that the permits to enter India will be received in about six weeks. This will avoid the long delay that has been obligatory for the last five or six years. Another reason why we should be thankful.

Prayer has been offered these last weeks, especially at the meetings of thirty-three prayer groups, for a deeper consecration of life in our United Presbyterian Church that our young people might be led to offer themselves for service wherever the Lord would call them, either at home or abroad. To show that these prayer have been answered we just wish to call your attention to the figures in the number of young people with whom the Foreign Secretary has been in correspondence with a view to foreign service. In the year 1918 she corresponded with 25; in 1919, 85; in 1920, 140. Not all of these, of course will be sent, much as we should desire it, but there are reasons why some are hindered providentially from becoming foreign missionaries. Some are hindered on account of age, others on account of health, educational training, opposition of family, and many other reasons combine to keep young people here. Who can say that these various obstacles are not the Lord's method of showing His will, just as much as the evidences that point out in the case of others that they are to go?

Since the last writing one young lady has been elected to go to Egypt or wherever the Lord seems to call. Do not forget that the Women's Board has never refused an applicant for lack of money. If everything else meets the requirements we send the missionary out knowing that the Master that called her to service will provide the means for her support, *for He always has.*

Miss Holland arrived in Pittsburgh, October 30, on her first furlough. After the necessary time for rest she will be able to give very instructive and inspiring talks on her work both in Egypt and in Jerusalem. In the last named place she was in charge of an orphanage, and since the armistice has been in charge of a dispensary at Benha, Egypt. Sad to relate the dispensary had to be closed when Miss Holland came on furlough. She would have been willing to have continued until someone could have been found to take her place, but the Board was not willing that any of our missionaries should stay past the regular furlough period, thinking it better to conserve health while one had it rather than

to break-down. She did, however, stay six months past her furlough period. Opportunities, in our three countries, for nurses are many and varied. In Egypt they are wanted particularly for dispensary work. In India for Hospitals and dispensaries. Let us hear from the young women who might be thinking of studying medicine. We have one young woman now studying in the Women's Medical College in Philadelphia with a view to going out to Egypt when she gets through. We need many, many others.

Miss Carrie Buchanan is still in the Wheatland Hospital, Wheatland, Wyoming. She is enjoying the place, the hospital, and the skilful treatment of Dr. Phifer, and is as busy as can be with her pen. Of course working as hard as possible for Egypt.

We have just received notification of a bequest to the Women's General Missionary Society of the U. P. Church from Miss Elizabeth Harvey, of seven thousand dollars distributed among the different departments of work. Miss Harvey was a resident of Detroit and sister of Dr. William Harvey, D. D., who was for so many years one of our pioneer leaders in Egypt. She also remembered several of the other Boards of the Church. She was a consistent Christian woman and in arranging her household she planned that when she went to her heavenly home the works in which she was interested here should continue. We hope that many others will follow this good woman's example.

When this Magazine reaches your hands it will be the last month of the year. We therefore wish all the readers the most happy and blessed New Year of their lives because most filled with service for the Master.

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

Miss Elizabeth McMillan, matron in the Elizabeth D. Brown Dormitory, Frenchburg, Ky., writes: "I want to tell you about my big family. We have nine little ones, four boys and five girls, ages from seven to twelve. One of the little girls was in the hospital last summer suffering with an infected leg and finally it had to be amputated above the knee. She goes to school on crutches. Is a great care and it is hard for her to go up and down stairs. Then we have big boys and girls from twelve to nineteen years of age. Every room is occupied. The music department brightens up every corner in school, the dormitory and the church services. We are praying for rain. The springs are very low and we have barely enough water for the kitchen. Twenty-eight members in our Junior Society all doing good work. Now preparing to give 'A Plea for the Gospel' and 'The Master is Calling' by Mrs. Mary Clokey Porter, which we will give soon. We hope this will be a good year and a larger Thank-Offering than ever, because we have so much for which to be thankful."

At the request of Los Angeles Presbytery, Miss Roe Williams has been transferred from the work in the Italian Mission, to work in the Los Angeles Presbytery wherever need.

Miss Ruth Etta Findley began work in the Boulevard Congregation, Denver, Colo., October 29th.

We rejoice in the dedication of the new building in Zanesville, the Greenwood Mission, on November 14th. The work has been hindered for lack of room. The average attendance in Sabbath School for the month of October was 58 and the building only had accommodations for 60. The average attendance in the West Side Sabbath School, Alliance, Ohio, for the month of October was 60, with an average offering per member of 66 cents.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 510 McNair Avenue, Wilkinsburg, Pa.

The report from our workers at Athens, encloses the statement that at the Annual Fair, our school won several of the prizes, mentioning especially our sewing and domestic science departments. 83 pupils have been instructed in sewing and 39 in cooking.

For the boarding department at Arlington, the farm is furnishing the fresh vegetables. 42 pupils are instructed in sewing. There are four classes in cooking, averaging 17 to a class.

The pupils at Bluestone are doing good work in sewing and they are grateful for all second-hand clothing received during the month.

The contract for the foundation and brick work has been let for the school building at Camden and work has been started, and we hope to begin work on the school proper by January 1st.

During the period of the war, Canton Bend gave way to those less fortunate than they were, and did not ask for contributions of second-hand clothing. Conditions in this community have become less prosperous, and any donations of clothing will be gratefully received.

Jubilee Hospital treated 25 patients during the month. The order for the new sterilizing outfit has been given to the Chas. Fulton firm, of Pittsburgh, and we hope for its installation in the near future. 55 pupils have received instructions in sewing.

Many repairs are needed at Prairie; the most important one is a new roof for the church building. This has been ordered and will be put on as soon as shingles can be secured.

Mr. F. L. Bennett who is the County demonstrator, has been elected farmer at Prairie to succeed I. L. Dumas who resigned to take up work in Mississippi.

Because of the increased cost of building, it was decided to double the insurance carried on all our Alabama property. This, of course, means increased premiums, and we are counting on our societies to make their contributions very much larger in order that we can meet all these extra demands.

At Miller's Ferry they are doing the best they can under the crowded condition of the temporary quarters. They are crowded to the limit and others are seeking admission but they cannot be received.

Mary Clokey Porter Dormitory for girls will be commenced very soon. On account of the crowded condition the domestic science work has been limited to a certain extent, but the sewing has been taught to the usual number of pupils.

Again, we plead for more interest, more prayers and larger contributions. This department is the needy one this year and any extra money the societies may have to distribute can be used to advantage in the Freedmen's work.

MISSIONARY REVIEW OF THE WORLD $2.50

WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

INCLUDE THIS COMBINATION IN YOUR GIFTS.

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians two or three,
Had met to pray and hour."

Pittsburgh, every Tuesday, 10 A. M., Publication Building.
Philadelphia, first Tuesday, 2:30 P. M., 2nd U. P. Church.
New York, first Tuesday, 2:30 P. M., Room 824, Presbyterian Bldg., 156 Fifth Ave.
Chicago, second Tuesday, 12 noon, New Y. W. C. A., 4th floor.
Monmouth, second Tuesday, 4:00 P. M., Y. M. C. A.
Cleveland, second Tuesday, 2:30 P. M., Old Stone Church.
New Castle, Pa., first Tuesday, 2:30 P. M., First U. P. Church.
San Francisco, first Tuesday, 1:30 P. M., First U. P. Church.
Cambridge, Ohio, second Tuesday, 2:30 P. M., First U. P. Church.
Los Angeles, first Tuesday, 10:00 A. M., First U. P. Church.
Youngstown, Ohio, last Tuesday, 2:30 P. M., Tabernacle U. P. Church.
Xenia, Ohio, first Tuesday, 2:00 P. M., First U. P. Church.
St. Louis, first Tuesday, 2:00 P. M. Y. W. C. A.
Washington, D. C., first Wednesday, Church Parlors.
Belle Center, Ohio, every Tuesday, 2:30 P. M., in the homes.
Keota, Iowa, every Tuesday, 2:30 P. M., in the homes.
Princeton, Ind., first Tuesday, 2:30 P. M., in the homes.
Detroit, Mich., first Tuesday, 2:30 P. M., in the homes.
Butler, Pa., first Tuesday, 10:00 A. M., First Church.
Albany, N. Y., every Tuesday, 3:00 P. M., Church Parlors.
Spokane, Wash., first Tuesday, 10:00 A. M., The Cresent, Hopkins Room.
Rock Island, Ill., first Tuesday, 3:00 P. M., Y. W. C. A.
Albany, Ore., second Tuesday.
East Palestine, Ohio, first Tuesday, 2:30 P. M.
First Toledo, 10 A. M., Tuesday, Pastor's Study.
Buffalo, N. Y., first Friday, 2:00 P. M., Y. W. C. A.
Topeka, Kans., first Tuesday, 10:00 A. M., Y. W. C. A.
Pittsburg, Kans., in the homes, first Tuesday, 10:00 A. M.
Seattle, Wash., second Wednesday, 2:00 P. M., Y. W. C. A. Bldg.
Frenchburg, every Saturday, 7:00 P. M.
Meridan, Pa., first Tuesday.
Viola, Ill., third Tuesday at the church.
Bellefontaine, Ohio, first Tuesday, 2:30 p. m., in the homes.
Canonsburg, Pa., last Friday, 10:00 A. M., Greenside Ave. Church.
Goldfield, Iowa, every Tuesday, 3:00 P. M.
Every Tuesday, 10:00 A. M. The hours of prayer for individuals and prayer groups.

Another Prayer Group this month—Goldfield, Iowa, Mrs. W. G. Comin, correspondent. Please won't some busy workers in our mission fields at home and abroad send them a few requests for prayer, for their name is not on the list sent you this year. Where will the next group be?

Philadelphia Prayer Group had a special meeting in November. "We had two objects, to stress our Tuesday Prayer Group and enthuse our young women. We began at 10:30 and had box lunch at noon. Every chapter of the study book, 'The Bible and Missions' was given by a different leader. Our women are enthusiastic over the book and the Bible reading contest, etc.

"At 2:30 our hour for the Prayer Group, we had two rooms packed with women. We had a short resume of the year's meeting and the answers to prayer, then spent the hour in prayer as usual. We gave out the cards for the 10:00 o'clock hour of prayer. Some women who had never attended said they were going to get things arranged so they could attend. On the whole we feel encouraged."

I would like to quote the whole letter, it is so full of good things. They sent me three hundred cards, "'Come ye apart.' Pray every Tuesday at 10:00 A. M." I will be glad to send one to any one who would like to have a 'reminder.'

The plan of a special meeting to get women interested is splendid. Once a year on the anniversary of the organization of the Prayer Group would be a fine time to plan something special. Try it on your anniversary.

October 30, I was a guest of the Kate

Hill Missionary Society in Rock Island at their fifteenth birthday. We had a wonderful "party" and almost doubled the Thank-Offering the next day. I spent the following week in Rock Island Presbyterial making Thank-Offering addresses and having conferences with the women in Moline, Aledo, Viola, Sunbeam, Cedar Creek, and Little York.

Attended the Tri-City and Chicago Prayer Groups in November. Good attendance. It was surely a pleasure in one hour to meet so many women from so many societies. The Tuesday Prayer Group made this possible.

PLANS AND PROBLEMS.

By Kate A. Hill.

"Something New and Something Definite." That slogan brought me many letters this month. Send in your "Something New and Something Definite." Here are some of them:

"A mission study class taught by the pastor every Wednesday night for all the missionary organizations and the men of the church. Text-book, "Bible and Missions."

"A 'Suprise Meeting.' Each member came with something prepared. No one knew their plan." Try this sometime.

"We sent box to a baby in the Sudan." The list of things sent would make that little missionary mother's heart rejoice.

"Some of our members come six and seven miles." Does any society have members coming farther than that? Let me know if you have.

"Our Temperance program coming on fine for November."

"Just now using the Magazine Quiz. All enjoy it and read the Magazine more carefully." So many write of this plan. At Viola, Ill., I found the women so enthusiastic over the plan and have never seen the Magazine read more carefully. Have you tried it?

The Bible reading, Magazine questions and the Budget plan are frequently mentioned.

"Some of the women who would not take part are now asking for the questions and calling up over the phone and talking about them." Have you tried it in your society?

The Presbyterial Season is over and now let all societies get to work on the plans made at the Presbyterials. Delegates are the ones most responsible to keep before the societies the "Goals" set at the Presbyterials.

But after all the Presbyterial President is the one who can do the most unless it is possible to have frequent meetings of the Presbyterial Executive Committee. This is not always possible in scattered Presbyterials.

In Omaha Presbyterial they have solved the problem by sending out a Bulletin each month. This is done by the President. This is the second year for the Bulletin that has come to me is number 17. Other officers and secretaries help.

This one has so many interesting items and I feel it such a splendid plan that I want to recommend it to all Presbyterials.

"Our aim for 1921.

"Hour of prayer, Tuesday 10 A. M.

"Definite objects of prayer for the month.

"A message from the Y. W. M. S. Secretary.

"Greeting from your secretary of special work. (In this case the Presbyterial missionary's salary.)

"Report of new Junior societies. (Two with a total membership of 34).

"Thank-Offering message.

"Suggestions for program.

"Suggestion for a poster."

Write to Mrs. J. E. Dodds, 2552 Marcy St., Chiodo Apt. 10, Omaha, Nebr., and ask her to send you a sample of her next Bulletin.

Another President writes, "A goal to be reached is just splendid. The very thing we have needed. It is stimulating.

It savors a bit of a good natured contest."

The work on the Hospital boxes is progressing. Some Presbyterials have sent their boxes. Has your Presbyterial adopted a Hospital? Here is the list: Tanta Hospital, Egypt; Memorial Hospital, Sialkot, India; Good Samaritan Hospital, Jhelum, India; White Memorial, Pasrur, India; Frenchburg, Ky.; two among the Freedmen, Jubilee Hospital, Henderson, N. C.; Robinson Memorial Hospital, Miller's Ferry, Ala. Let us not forget, too, that our first nurse is on the way to the Sudan to work with Dr. Lambie.

Two Literature Secretaries wrote asking for suggestions. I was glad to refer them to the "Missionary Leaflet Reading Contest." If you have none appoint one for this task. Contest to be held in February and March. If you have not received leaflet on this contest, write Literature Secretary, 904 Publication Building, Pittsburgh, Pa. One circle of girls has challenged the young women in the contest. Good plan. Try it.

Wanted 500 Bible Reading Societies before January 31, 1921. Report your society to Miss Kate A. Hill, Grinnell, Iowa.

11. Grinnell, Iowa, Des Moines Presbytery.
12. 2nd Cambridge, Ohio, Muskingum Presbytery.
13. Dalton, Ohio, Mansfield Presbytery.
14. Aledo, Ill., Rock Island Presbytery.
15. Princeton, Ind., Indiana Presbytery.
16. Sterling, Kans., Arkansas Valley Presbytery.
17. Goldfield, Iowa, Cedar Rapids Presbytery.
18. Winchester Kans., Kansas City Presbytery.
19. Oak Grove, Pa., Butler Presbytery.
20. Macbeth Circle, Moline, Ill.
21. Y. W. M. S., First Butler, Butler Presbytery.
22. Mt. Lebanon, Pa., Monongahela Presbytery.
23. Indianola, Iowa, Des Moines Presbytery.
24. Y. W., 8th Chicago, Ill., Chicago Presbytery.
25. Second Chicago, Ill., Chicago Presbytery.
26. Fifth Chicago, Ill., Chicago Presbytery.
27. Clearfield, Iowa, College Springs Presbytery.
28. Lincoln, Nebr., Pawnee Presbytery.
29. First Chicago, Ill., Chicago Presbytery.
30. Mt. Perry, Muskingum Presbytery.

Monongahela, Philadelphia, Delaware and Des Moines Presbyterials reported they had adopted the Bible Reading at their meetings but I am only counting the societies that actually report. I believe there are many more who are doing the work. Send in your report.

I have had some very enthusiastic letters. "We are trying to reach the whole congregation. Have been keeping a record. Last Sabbath there were 2275 chapters reported."

"We divided our circle into two divisions and named them Home and Foreign Missions. Each division has a captain.

STUDY FOR THE MONTH.

Foreign Missions:

"THE BIBLE AND MISSIONS."

Chapter 1—The Missionary Message of the Old Testament.

By Mrs. J. P. White, Cedarville, Ohio.

Scripture—Psalm 72.

Roll Call—Missionary Text from the Old Testament.

Topics for Study—

1. The Bible—Its Authority and Inspiration.
2. The Missionary Message of the Old Testament.
   1. In the Law.
   2. In the Historic Books.
   3. In the Poetical Books.
   4. In the Prophetic Books.

Home Missions:

"THE CHURCH AND THE COMMUNITY."

Chapter 1—Community Life.

By Mrs. Haidee Ewing Rankin, Minden, Neb.

Topics for Study—

1. Types of Communities.
2. Constructive and Destructive Forces in Community Life.
3. Community Organizations.
4. Challenge of the Church to Assume Leadership.

Treasurer's Report From July 1 to September 30, 1920.

It is desired that all money should be in the form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Junior Special	Ch. Ex. and Parsonage	Ministerial Relief	Young Women's Special	New World Movement	Senior Life Membership	Contingent Fund	Women's Asso. Work: Orphans' Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hospital	Temperance	Isaiah 41:6	Miscellaneous	TOTAL
Albany		15.00																	15.00
Allegheny	544.00	460.00	166.00	51.00	104.00	30.00	10.00	45.00	10.00	1000.00						10.00	9.00		2439.00
Arkansas Valley	26.00	263.00	27.00	16.00	25.00	5.00				5.73									367.73
Beaver Valley	156.00	210.00	60.00	9.00	56.00		3.00	5.00	10.00							1.00			510.00
Boston		200.00																	200.00
Butler	1381.00	291.00	65.00	20.00	24.00	3.00		1.00	30.00			5.00	66.00			12.00	14.00		1912.00
Caledonia	28.00	94.00	9.00	5.00	5.00		11.00	6.00											158.00
Cedar Rapids		360.00		12.00															372.00
Chartiers	29.00	259.00	82.00	13.00	37.00	15.00		2.00	15.00	70.00			2.00	2.00	2.00		2.00		530.00
Chicago	47.00	137.50	84.00	18.00	23.00		1.00	1.00								4.00	5.00		320.50
Cleveland	1282.00	188.00	73.00		5.00	5.00	8.00	5.00	8.00	200.00				25.00			2.00	1.00	1802.00
College Springs	118.00	109.00	31.50	2.50	5.00	9.00			10.00	5.00									290.00
Conemaugh	25.00		25.00		25.00														75.00
Delaware	80.00	68.00	40.00	5.00	5.00			5.00	15.00	50.00									268.00
Detroit	65.00		15.00		15.00				30.00										125.00
Frankfort	55.00	100.00	35.00		25.00					300.00									515.00
Garnett		26.00	10.00							15.00									51.00
Hudson	30.00	30.00	30.00						10.00										100.00
Idaho	17.00	12.00	17.00	7.00	7.00		2.00										6.00		68.00
Illinois Central	33.00	16.00	23.00	7.00	17.00	10.00												1.00	107.00
Indiana		382.00	22.00																404.00
Iowa Northwestern	27.00		6.00							9.00						1.00			43.00
Kansas City	25.00	102.00	35.00	20.00	5.00			5.00											192.00
Keokuk		108.00	43.00							50.00							2.00		203.00
Kiskiminetas	55.00	65.00	90.00	10.00	10.00					100.00		10.00							340.00
LeClaire	35.00																		35.00
Los Angeles	74.00		42.00	8.00	44.00			20.00											188.00
Mansfield	40.00	63.00	40.00	10.00	25.00					335.00									513.00
Mercer	33.00	150.00																	183.00
Monmouth	28.00	101.00	17.00	5.00	10.00		10.00		25.00	87.00									283.00
Monongahela	135.00	1560.00	250.00	40.00	120.00				100.00	619.00									2824.00
Muskingum	10.00	222.00	3.00	13.00	3.00			10.00	9.00			6.40				5.00			281.40
Ohio First	16.00	300.00	63.00	5.00	9.00			14.00		10.00							1.00		418.00
Oklahoma									5.00										5.00
Oregon	25.00	305.00		8.00		1.00	7.00												346.00
Pawnee	20.00	94.00	25.00	5.00	5.00		5.00												154.00
Philadelphia	65.00	250.00	36.00	22.00	31.00	25.00	2.00	5.00	25.00	5.00			1.00			1.00	1.00	1.00	470.00
Puget Sound	50.00	5.00	26.00	18.00	30.00		5.00	10.00									1.00		145.00
Rock Island	56.00		51.00	4.00	2.00		6.00	9.00	5.00							1.00			134.00
San Francisco	36.00	115.00	27.00	5.00	10.00		2.00	2.00				.50				2.00	2.00		201.50
Sidney	42.00		18.00	18.00	23.00		5.00	5.00	8.00	135.00		1.65	10.00	10.00	10.00	4.00			289.65
Spokane	20.00	30.00	18.00	7.00	5.00		3.00	1.00				2.00				1.00	2.00		89.00
Steubenville	3.00																		3.00
Texas		25.00																	25.00

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WOMEN'S BOARD REPORT.

The Board met in regular session, Tuesday, October 19, Mrs. Sands, presiding.

Four new Junior Societies were reported: Irwin, Pa.; Huntsville, Ohio; Pretty Prairie, Kans.; Covington, N. Y., and one new Young Women's Society, Covington, N. Y.

On request of the Editor of the Junior Magazine that she be relieved for the present of the preparation of the notes on the Junior Mission Study Books, that work was turned over to the Junior Committee.

The Foreign Secretary called attention to the action of the last General Assembly, stabilizing the rates of exchange with our missions at $5 to the pound for Egypt and the Sudan, and three rupees to the dollar in India.

A grant was made from the India Equipment Fund for the erection of a ladies' bungalow at Rawalpindi, on a portion of the Gordon College grounds. The Board much prefers to own the ground for its buildings, but the Missionary Association was unable to secure a suitable place. However, a very satisfactory arrangement has been made with the Foreign Board as to what shall be done in case the College should ever need the building.

On account of the greater expense of replacing any building, the Freedmen's Secretary was authorized to increase the insurance on buildings under her department.

Miss Ruth Etta Findlay, of Indiana, Pa., has accepted the Board's appointment to work in the Boulevard congregation, Denver, and Miss Laura Sawhill, at the request of Spokane Presbytery, has been re-appointed to the Fourth Church, Spokane, to remain until a pastor is secured.

By a unanimous vote the Board decided that not one penny of New World Movement money shall be used to pay Interchurch World Movement underwriting. The Board's receipts from the New World Movement, June 1, 1920, to October 1, 1920, have been $78,540.38.

November 2, 1920.

The Board had the pleasure, after Mrs. Sands had opened the meeting with prayer, of hearing a few words of greeting from Miss Ruth Warnock, of India, and her aunt, Miss Edith Warnock, formerly City Missionary at San Antonio, Texas.

The Freedmen's Secretary reported the letting of the contract for the excavation, foundation and all brick work of the new frame school building which is to replace the one burned at Camden, Ala.

The Indian Secretary reported from Rev. R. G. Smith, Tama, Iowa, that there are 65 families on the reservation, 15 members of the Bible Class, and 45 children in the Sanatarium Sabbath School, and from Rev. W. A. Matthews, of Simnasho, Oregon, that the average attendance at services is 16.

Pray for these little groups of our Red brethren, and for the securing of a consecrated Superintendent for the Warm Springs Mission, where Mrs. Jackson is still 'holding the fort.''

In compliance with a request from Los Angeles Presbytery, the Board voted to transfer Miss Roe Williams, November 15, from the Italian work in Los Angeles to fill the position of Presbyterial Missionary until May 1, and that Mrs. J. C. Tracy be appointed to take up the latter's work May 1, 1921.

The Freedmen's Secretary had reports from Athens, Townsville, Miller's Ferry, Canton Bend, and Henderson. 25 patients were treated in the Jubilee Hospital, Henderson, last month. The basement of the hospital has, at small cost, been fitted up as a dining room and kitchen. Athens asked and was granted some needed equipment for the school.

Prayer, as always, closed the meeting.

JENNIE B. WALLACE,
Recording Secretary.

Let Us Rejoice Together

MARY-CLOKEY-PORTER-THANK-OFFERING

IS

$165,500.00

"Our Best"

Exceeding any previous Thank-offering by $26,515.35

Praise God

FOR

The Gratitude and Sacrifice Represented

AND

The Work That Can Be Carried Forward

BY

MARY - CLOKEY - PORTER - THANK - OFFERING

NOTE:—With hearts overflowing with gratitude we depart from our usual custom of considering the amount of the Thank-Offering a profound secret until it is presented at the Convention in May because we feel that the women of the Church should know the wonderful answer to prayer that God has given us, and thereby be stimulated and encouraged to set a larger goal before them for the ensuing year. The Mary Clokey Porter Thank-Offering is the greatest in our history. The sum is really worthy of the name by which the Offering is known. Many of us fondly believe that she whose name we have thus delighted to honor knows all about the wonderful Offering that we lay at the feet of the Master Whom she loved and served so well. In the Name that is above every Name let us begin the Thank-Offering of 1921 resolved by His grace to manifest our gratitude to Him for the wondrous way by which we have been led by a still larger Thank-Offering this year. The Offering of 1920 honors two names. First, the name of our Lord and Saviour Jesus Christ Who gave Himself for us and redeemed us by His blood, and the name of our beloved Thank-Offering Secretary, Mary Clokey Porter, who gave her time, her service, and her life to the building up of the Master's Kingdom.—MRS. O. H. MILLIGAN, Thank-Offering Secretary.

NEW MISSIONARIES—FOREIGN BOARD.

Standing—left to right: Rev. J. A. Heasty, H. B. Gephardt, Lewis Russell, Fred L. Russell, John Shontz Petrie, Rev. H. A. McGeoch, Albert C. Norton, Dr. John M. McCleery.

Sitting—left to right: Mrs. J. A. Heasty, Mrs. Lewis Russell, Mrs. Fred L. Russell, Mrs. John Shontz Petrie, Mrs. Albert C. Norton, Miss Pearl Roe.

Rev. and Mrs. J. Alfred Heasty. (Mrs. Heasty's maiden name, Hannah Adams). Mr. Heasty's home address is Perth, Kansas; Mrs. Heasty's home address is Sterling, Kansas. Under appointment to the Sudan. Sailed from New York on November 20th, 1920. Mr. Heasty graduate of Cooper College, 1915; Pittsburgh Theological Seminary, 1918.

Mr. and Mrs. Fred L. Russell. (Mrs. Russell's maiden name, Daisy M. Chase). Mr. Russell's home address, Prosser, Washington; Mrs. Russell's home address, Grandview, Washington. Under appointment to Abyssinia. Hoping to sail about December 8th, 1920. Mr. Russell is an agricultural missionary graduate of State College of Washington.

Mr. and Mrs. Lewis H. Russell have resigned appointment because of the health of Mrs. Russell.

Prof. and Mrs. Albert C. Norton. (Mrs. Norton's maiden name, Elizabeth Sikes James). Home address of both, Philadelphia, Pa. Under appointment to Egypt, with the understanding that Mr. Norton will be appointed to the Chair of History, Assiut College. Mr. Norton graduate of Temple College, University of Pennsylvania; Harvard University. Sailed November 20th, 1920.

Dr. and Mrs. John M. McCleery. (Mrs. McCleery's maiden name, Pearl M. Roe). Dr. McCleery's home address, New Concord, Ohio; Mrs. McCleery's home address, R. F. D. 7, Butler, Pa. Under appointment to the Sudan. Sailed September 25, 1920, to London, England, where Dr. McCleery is taking a course in tropical medicine. Expecting to sail about first of January for the Sudan. Dr. McCleery is a graduate of Muskingum College and Western Reserve School of Medicine.

Rev. Harold A. McGeoch. Home address, R. F. D. 2, Argyle, N. Y. Appointed to Egypt. Sailed October 12, 1920, arrived in Egypt, November 17, 1920. Graduate of Muskingum College; Pittsburgh Theological Seminary.

Mr. and Mrs. Henry B. Gephardt. (Mrs. Gephardt's maiden name, Anna Mae Hart). Mr. Gephardt's home address, R. F. D., Kanorado, Kansas; Mrs. Gephardt's home address, Newton, Kansas, R. F. D. 4. Under appointment to the Sudan as an industrial missionary. Mr. Gephardt is a graduate of Colorado Agricultural Mechanical College and Santa Fe Railway Apprentice School. Mrs. Gephardt is a trained nurse.

Mr. and Mrs. John S. Petrie. (Mrs. Petrie's maiden name, Cleora Belle Herrington). Mr. Petrie's home address, Washington, D. C.; Mrs. Petrie's home address, Cleveland, Ohio. Appointed to Egypt with understanding that Mr. Petrie will be appointed to the position of business man for Assiut College. Sailed October 12th, 1920; arrived in Egypt, November 17th, 1920. Mr. Petrie graduate of Geo. Washington University, mechanical engineering course; and National University Law School, Washington, D. C.